

Sparkles of Glory,

O R,

Some Beams of the

Morning-Star.

Wherein are many discoveries as
to *Truth*, and *Peace*.

T O

The establishment, and pure
enlargement of a Christian in
Spirit and Truth.

By IOHN SALTMARSH,
Preacher of the *Gospel.*

HOSEA 3.

His coming is prepared as the morning.

London, Printed for Giles Calvert, and
are to be sould at the Black-spreed-Eagle, at
the West end of *Pauls*, 1648.

scripsi per me

C. 309.

Mat. Perm.

3

1875



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OR,

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Morning-Star.

Wherein are many discoveries as
to *Truth*, and *Peace*.

TO

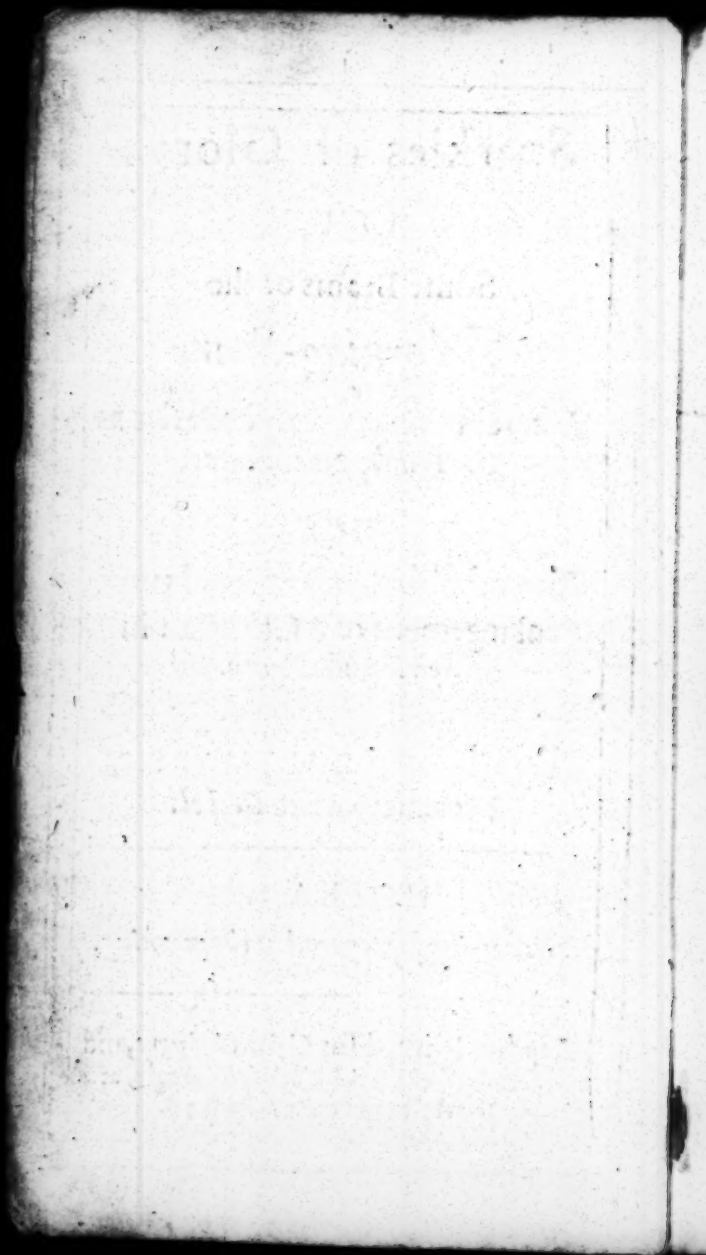
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The Epistle Dedicatory.



To the High and
Honourable Court
of *Parliament.*

WHat others have
done by the
Law of your
authority, Pre-
sented before
yee their advise in matters of
Religion ; I shall, from the
law of love to your Just autho-
rity, present ye, not my advise
(the Lord himself advise and
counsell ye) but some things
which concern the Lord Je-
sus Christ, and the peace and
prosperity of your Kingdome ;

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ἐξ ἀπομνη
ἐκ ἀπομνη
τῆς ἐξουσίας
ὁπτασίας.
Act. 26. 19

and that I may not be *dis-*
obedient to the *heavenly visi-*
on, or *light of God* revealed
in me.

There are two *Principles*
in the world which have
these *sad, and dark* *conclusi-*
ons attending them, the two
Principles are these:

1. That such as conforme
not to the *Doctrine*, and *dis-*
cipline *established*; and yet as
to the *State* are good *Subjects*,
and *peaceably* affected, shall
be *proceeded* against by *fines*,
imprisonment, &c.

2. That such as shall
speak upon the *Scriptures*, or
open them, *Publikely*, or in
Private, and are not *ordain-*
ed by the laying on of the
hands of that present *esta-*
blished ministry of a *king-*
dome, shall be *proceeded a-*
gainst

gainst by fines, imprisonments, &c.

The sad and dark conclusions which follow, are these:

1. All the glorious discoveries of God, above, or beyond that Systeme, or form of Doctrine &c. shall be judged, and sentenced, as Heresie and Schisme; and so God himself shall bee judged by man, which must needs be a sinne, bringing much desolation; unlesse they that enact such Laws, were that very infallible Apostleship for Interpretation of all Scriptures; as the first Apostleship was for writing all Scriptures. And is God, a God of the Iewes only, is he not a God of the Gentiles also? that is, is God limited to one sort of men? Thou thoughtest (saith God)

A 4. that

Rom. 3. 29.
Ἰσχυρὸς ὁ
θεὸς μόνος
ἢ οὐκ ἔστιν ὁ
θεὸς ὁ
πᾶσι?
Psal. 51.

The Epistle Dedicatory.

Pfal. 51. that *I was altogether*, such a
one as thy self; that is, a God
meerly of one *Image* or *fi-*
figure: behold, the *Heaven* of
Pfal. *Heavens* cannot contain him,
he dwelleth not in *Temples*
made *with hands*, and where
is *his habitation*, and who
hath *known the place* of his
rest? That is, what is *man*
that he should conceive that
God is only in a *place*, or *Tem-*
ple, or *form* of *Worship*, or
Systeme of *Doctrine* of his
forme or making, since the
time is come, that we do no
Ioh. 4. longer *worship* in this *Temple*;
nor at *Ierusalem*; but they
that *worship*, must *worship* in
Joh. 14. *spirit* and *truth*; which *truth*,
is he only who is the *truth*.

2. Many thousands of
pretious *Christians* shall be
under *Delinquency*, as to *fines*,

imprisonment, &c. and under the scandall of *Hereticks* and *Schismaticks*; because not seeing by that *one* light, nor beleiving in that *one* *Proportion* of *faith*, nor receiving such *interpretations* and *Consequences* of *Scriptures*, for the very *Scriptures* themselves; and by such *persecution*, the *civill* power which is received from *God*, shall be turned against *God*, or against the more *spirituall* administration of *God*; and so *Gods Administrations* dashed one against another.

Saul, Saul, why persecutest A. 9.
thou me? touch not mine appointed, and doe my Prophets Psal.
no harm: not as having dominion over the heritage, or Lordship over faith

3. That were to set up
A 5 the

The Epistle Dedicatory.

the *Church Polity* of the *Jewes* amongst *Christians*; and not according to *Gods* *divine* *a-*
pointment, but *mans*; for *God* in that first *Politie* of the *Jewes Church* under the *Old Testament*, joyned to the *Kings* and *Magistracy* then, a *Priesthood* with *Urim* and *Thummim*; and *Prophets* *a-*
nointed of *God* as a certain, *true*, *infallible*, *directive* *pow-*
er for ordering that way of *administration*; but this way of *Christians* now, without any such *warrant*, or *appoint-*
ment of *God* brings back a-
gain the same *Church Poli-*
tie, under the *New Testa-*
ment,, which was typicall as to *Christ* the *King*, and *Priest*, and *Prophet*, and joyns
to *Kings* and *Magistracy* now, a *ministry* lesse of *God*, lesse
certain,

certain, lesse true, not infallible; so as all *texts, instances, and examples* brought from the *Old Testament* of the *Kings, Princes, and Magistrates* of *Israel*, compelling to the worship of *God*, without proving the continuance of the same *Church Polity* under the *New Testament*; and the like *Priesthood, and Prophets* accordingly sent of *God* to direct them, is all invalid, and of no effect as to such proceedings.

4. The infinitely abounding spirit of *God*, which blows when and where it listeth, and ministers in *Christians* according to the gift, and prophecies according to the will of the *Almighty God*; pouring its self out upon all flesh, giving out the word and
ma-

The Epistle Dedicatory.

Ioh: 3. 8.

Rom. 12.

6.

Act. 2. 18.

Pfal. 68.

11.

Τὸ πνεῦμα

ὅπου θέλει

πνεῖ ὅπου

θέλει μὲν,

ὅπου θέλει

μὲν ἐκχέω

ἀπὸ τοῦ

πνεύματος

μὲν.

making the company great, who publish it, even this Almighty, all glorious, infinitely abounding, dispensing, and revealing Spirit, is made subject to the Laws and Ordinances of men, to the pleasures and wills, to the measures and forms of men, to outward ceremonies, as Ordination, &c. God must not speak till man give him leave, not teach, nor Preach, but whom man allows, and approves, & ordains.

5. This making laws for punishing all that conform not to the doctrine and discipline established, destroyes the true interests of all states and kingdoms, excluding all societies of men, but of one sort and forme, though never so peaceably affected, or obedient as men and Subjects,

respectively to the *State*, and
civill government thereof,
and was never found in any
State, or *Church Polity* by
divine appointment, but in
that one *nation* of the *Jewes*,
whose *Polity*, as to such a
form, God himself peculi-
arly made, owned and pre-
served, and the *Lord Iesus*
himself fulfilled and dissol-
ved.

For *Heresie* and *Schisme*, I
know ye ought not to tol-
erate any, but to let them
bear their own judgement,
which is spirituall admoniti-
on, *Church-censure*, rejection,
excommunication; which if
effectuall, as all true, right,
spirituall censures have been
and are, is that just proporti-
onable judgement for such
Gospel-sins, if not effectuall;
then

The Epistle Dedicatory.

Tit. 3. 10.

1 Cor. 5. 5.

2 Thes. 3.

15.

παροδυνα

τῶ τοῦτο

ταῖς σαταῖς.

ειρετικόν

αὐθροπον

ωδαιτῶ

νεδιτέτε.

then the *insufficiency*, *weak-*
nesse, *unprofitablenesse* of such as
assume such *Church-power*,
and *censures*, will appear be-
fore ye.

And as to that *point* of the
present *Ordination*, which
some have so pressed upon ye
distinguishing to ye, that
their *Ordination* was from
the *Bishops*, as *Ministers*, not
as *Bishops*. Right Honourable,
consider, that distinction
cannot be, for there was no
such thing as *Ministers* in
the *Church* of *Rome*, or of
England as to this successive-
ly preterred *Ordination*; but
Priests, and *Bishops*, or *Epif-*
copacy and *Priesthood*: and
surely if *Episcopacy* doth not,
yet *Priesthood* doth altoge-
ther evacuate the essence of
Ministry now under the

New

See Maſon.
Fox booke
of Martyrs.
Bedæ.

New Testament as by such *Ordination* : and how much more *rationall* are their *Arguments*, who hold their *Ministry* *lawfull*, from the *lawfulnessse* of *Episcopacy*; then those, who deny *Episcopacy*, &c. and yet have no *Ordination* but from them.

For this *Christian-liberty*, it is such as preserves not only the outward *peace* of *Christians* who enjoy it, but the *peace* and *prosperity* of *Kingdomes* and *Magistrates*, who *establisth* it; and the *life*, *glory*, and *happinesse*, *destruction*, and *death* of *Kingdomes* is wrapped in the *Christians* *life* or *death*: they are the *parts* and *Members* of *Christ*, the apple of *his* eye, *his* *Jewels*, *his* *anointed*, *his* *Prophets*, *his* *Children*.

Ephes. 5.

30.

Act. 9. 4.

Mal. 3.

Psal. 105.

15.

As

The Epistle Dedicatory.

As therefore ye look to be prospered by this *Spirit* of God; as ye look for *wisdom* from this *Spirit* of God to govern this State; as ye look for comfort from this *Spirit* of God in all your *distresses*; as ye look for *gifts* from this *Spirit* of God in all the *administrations*; as ye look for the sweet *spirituall breathings* and *refreshments* from this *Spirit* of God in all the *severall changes* of this *creation*: love, preserve, Indulge this *Spirit*; quench not, oppose not, oppress not this *Spirit*: confine it not to one outward form or fellowship of men, which are not that Catholick Church, that *Apostleship* of *infallibility*; and they that are *spirituall*, live in that *spirit* and *truth*, which makes

Thef. 1. 5

19.

Act. 7. 51.

Ephes. 4.

30.

makes them free indeed, and it is below that Spirit of God, to Petition liberty of conscience in spirituals, from any men or Magistrates in the World; because God will make Ierusalem a cup of trembling to all Nations, and a stone of astonishment; and the spirituall Christians will rather hold forth such things, to bear witnesse to the truth, and to desire all to forbear persecution, as much for their own sakes who persecute, as for theirs who are persecuted.

Ioh. 8. 32.
36.
ἐν δὲ τῇ
ἐλπίδι τῆς
ἐλευθερίας.



And for that just power of Magistracy, I acknowledge it a Power Ordained of God, for administration of Iustice and righteousness in the societies of men, and nations; a Minister of God for good, a

ἀπὸ τοῦ
θεοῦ τετα-
γμένης ἐκ-
ου.
Rom. 13.
1, 2, 3.

The Epistle Dedicatory.

Rom. 13.

4.5.

πρὸς τὸ πρῶ-

τον τὸ πρῶ-

τον, πρὸς φέ-

ρον πρὸς φέ-

ρον.

terror to evill works ; and
that we are to be subject to
every Ordinance of man , for
the Lords sake ; and for this
cause we pay tribute to whom
tribute : honour to whom honour :
and all societies of Christians
by no pretence of religion, or
liberty for the worship of
God, are to resist or disturb
the civill administration of
this power : but as to that
consideration, all Christians
are to suffer according to the
will of God, (all lawfull ways
for preservation of States and
Kingdomes still excepted)
and all such Magistracy are
to preserve their respective
States, by all wholesome, law-
full, cautionary Lawes and
Ordinances in Peace ; so as
while liberty or indulgency ,
as to the tender consciences in
Religion

The Epistle Dedicatory.

Religion is spoken on, yet no lesse security of the State, no diminution to the just power of Magistracy; no lesse preservation of the Peace of the Kingdom is desired by those that are truly spirituall. And though many suffer under the name of Hereticks and Schismatics before ye, for not conforming to the present doctrine and discipline established; Right Honourable, consider, whether this doth not call in question all the very present doctrine and discipline so established; for by this very thing of judging all Inconformity to the present worship and form of things to be Heresie; by the same, all this present forms of worship and confession of faith is judged Heresie and Schism,

to

The Epistle Dedicatory.

to the late former government, and *doctrine* established in the Church of England: this present *Synod* of men being no more that visible *Catholike Church*, and *infallible Apostleship*, then the former were, so as the changing the former *Articles* of the *Church of England* into a new *confession* of faith, the *Episcopacy* into *Presbytery*; and so altering both the *fundamentals* in religion and the *discipline*, is equally *new light* and *Heresie*. As to the former *doctrine* and *discipline*: (and if it be objected) but this present *Synod*, are men of more *light* and *Piety* than the former, and so they establish more *truth*, and bring in more *Reformation*; if so, why is there
not

not more *love*, more *peace-
ableness*, more *self-deniall*,
more *power of godlines*, then
there was in the suffering Bi-
shops, and the Preaching Lay-
Martyrs then; who loved
Christ in himself, and in one
another.

And now (Noble Sena-
tors) since *very worthy things*
have been formerly done by ye
unto this Nation; let not your
Sun set in a cloud, nor your
light shine upon those that
have loved you as the Moon
once upon the the Water, ma-
king it of the colour of blood;
are ye not come to the King-
dome in Peace? Are not the
gleanings of Ephraim in the
Vintage? Did not David
say, shall any man be put to
death this day in Israel?

Sam. 19.
22.

The Lord enlighten ye (if
it

The Epistle Dedicatory.

it be his will) more and more, in the knowledge of *Jesus Christ*, and of the love of God, and of all who have any thing of God in them, and let you see those things which concerne your peace in this your day.

Your Honours humble
Servant,

John Saltmarsh.

To all true Christians.

Friends,



HE onely scope of this Booke, is to minde ye of an higher excellency, than meere created things can afford ye, of the truth, as it is in Iesus, or in Spirit.

And of that unity of Spirit, which Christians should live in, under their severall forms and attainments, and I have not beld forth any discovery of truth, or of any higher dispensation, so as to darken too much other dispensations in which Christians live, or to lessen and under-value their attainments, but only to be faithfull in the power of God to his discoveries in my own Spirit.

I desire we may all bear one anothers burdens, and consider, that God is in all his severall dispensations, and measures, and Christians are not to hasten out of any till
the

The Epistle.

the Lord himself say, come up hither, and the stronger are to bear the infirmities of the weak.

I am not against the Law, nor repentance, nor duties, nor ordinances, as some would say: So as all these flow from their right principle, to their right end.

I am not against the setting of Church-Government Prudentially, as now, so as all of another way be not persecuted. Because I know God hath his people under several attainments and measures, and is to his people in all these, in his meer grace and love, as formerly to the Bishops and thousands of weak Christians in Queen Elizabeths, and Queen Maries dayes of Martyrdom, in their forms.

I am only against any form, as it becomes an engine of persecution to all Christians differing from it.

I am not against the sitting of an Assembly or Synod at Westminster, that are so perswaded, because, that is but to allow such liberty to others consciences, as we desire

To the Reader.

21

desire our selves; and surely if they would propound such things only as they have received, or they are in conscience perswaded of to all the Kingdom; and so leave it to the Spirit of God and their ministry to perswade and convince all others, & not desire power from others to compell; this were but to minister as they had received.

I have stated some things, and truths, as they are held in those very grounds; the Spirit of God in the Reader may Judge truth without any determination of man.

I have spoken concerning the liberty of some that are spirituall in outward things of worsh. p & discipline without sin, yet of no other, but as the wisdom of God shall direct to edification, and with care of offence, and Scriptures allow:

To the weak I became as weak; to them that were under the Law, as under the Law; to them that were without Law, as without Law, though not without Law to God, Now in this Scripture, liberty to

1 Cor. 9.

22.

(a)

things

The Epistle

1 Cor. 8.
4. 7.

Matth.

things of former institution by God, and of no such institution, is discovered; those words, under the Law, contain liberty to things once instituted, and those words, without Law, to things not instituted, and therefore the Apostle saith, We know, an Idol is nothing, Howbeit, there is not in every man that knowledge; and again, To the pure all things are pure, and that, that goes into the man, defiles not the man.

And yet I know this very truth, as well as that of the grace of God, and all other truths may be turned into wantonnesse, and licentiousnesse, and not pure Christian liberty.

Phil. 3. 3.

I am for the knowledg of God in the Father, Son, and Spirit, and for true Christianity, as it is in life, and Spirit, and power of godliness, and for love to all; but to the sins of all, We are circumcision, which worship God in the Spirit, and rejoyce in Christ Jesus, and have no confidence in the Flesh.

I have spoken of the true Christian under that more grosse form of Episcopacy, not approving that form, but in order to higher and more spirituall discoveries; and this I do, because I finde God in lower as well as higher, in purer as well as more corrupt administrations; and in tenderesse and respect to many thousands in this Kingdom, and many other Kingdomes, who are not yet out of this form, and yet God may be in them, as in Germany, Sweadland, Denmark, in England formerly and of late, God having his more spiritual times for them, as well as others.

I have spoken of things here sometimes very briefly, because I finde lesse of man in writing the substance and truth of things, so far as revealed in us, then in tedious discourses and Paraphrases, which are many times rather the works of reason, and wit, and art, then of the Spirit of God; and I have writ not in that common method of men because I received it not accordingly. (a 2) I

The Epistle

I finde two things which make some outward Ordinances so exceedingly, and in divine right stood for: the one is, an opinion, that there is a very modell in the Letter of Scriptures to be discovered; which is to reduce Christians to bondage again, and to a form without those very gifts, which is not to be found in the word.

The other opinion is, that the setting up such a form, is an immediate way of fixing God, and his Spirit upon it, which indeed is a finer kinde of Idolatry, to conceive that God enters into outward things, and conveighs his all glorious, and Almighty Spirit by them, when as they are only signs, figures, and Images of more spirituall things enjoyed, or to be enjoyed; and that of Gods appearance and conveyance of himselfe in outward things, according to this opinion, is such as the Papists hold, as to Images, and to things conferring grace Ex opere operato, and all Idolaters accordingly, conceiving that
God

To the Reader.

God immediately informs, & glorifies, and spiritualizes those formes, and figures to the beholders; as the Israelites when the Calf was made, cryed, these are thy Gods O Israel. I know Ordinances used in their true nature, and as things that are the Parables, figures, and types of spirituall things, are not to be rejected, but many Christians do sweetly partake of them in this their state of weaknesse and bondage, wherein God makes heavenly things appear by earthly, that men, as Thomas, may see and beleve, though blessed are they that have not seen, and yet do beleve.

All I have now to say to ye, is this:

Something of a mystery of God, and something of a mystery of Satan.

That of God is this, that the Lord doth in much wisdom, suffer the weakneses of some spirituall men to come forth: and by this, he carries spirituall things in more mystery, and manages the glory

(a 3). of

The Epistle, &c.

of his Spirit through wayes and things which are an offence, and scandall before the World; by which some stumble and fall, and are broken, Christ was set up for the falling as well as rising of many in Israel.

That of Satan is this, to observe how he fortifies corrupt nature against the Spirit of God; which spirit he knows can only destroy his Kingdome, and reveal the Kingdom of God; and therefore counterfeits the Spirit by false Revelations and appearances; transforming himself into an Angell of light, and then casting all this as a scandall, upon the true Spirit of God by reproaches, viz of praying by the Spirit, and preaching by the Spirit and new Revelations, and new Light, thus making the world blaspheme, and the weaker Saints afraid of the glory of the Spirit, lest it prove a delusion.

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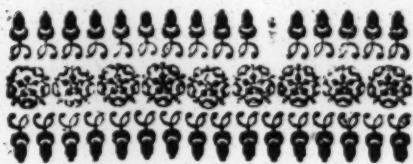
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THE



THE TWO
 CREATIONS
 OR TWO
 NATURES
 OF
 FLESH & SPIRIT.

THele two *Creations*
 are two distinct *Natures*, from whence
 all things of *Flesh*
 and *Spirit* come forth; the two
Adams are the two *seeds, roots,* *ἡρώτων*
 or *principles* of these two *Natures* *ἀνθρώπων*
 or *Creations*, the *Old* and *New*; So as in the knowledge *ἀνθρώπων*
 of these two there opens a *Prospect* both of *heaven* and *earth*, *Eph 4. 22,*
 of the *first man*, and the *second*, *23.*
 B who *1 Cor. 15.*

παλαὶν
ἀνθρώπων
ἐκ τῶν ἀν-
θρώπων
Eph. 4. 22,
23.
πνευματι-
κὸς ἀνακρί-
νει πάντα.

who are the *sean* or *womb* of all things *carnal* and *spiritual*, and into whom are gathered up all the *Mystery* of *Christ* and *Anti-christ*, and from whence the *Mystery* of both are brought forth before those that are *spiritual*, the *spiritual man* judgeth all things.

Rev. 21. 1.

ἢ σὺν τῷ
θεῷ μετὰ
τοῦ ἀνθρώ-
πων.

Rom. 5. 14

ἔστι τύπος

Gen. 1. 26.

making his *Tabernacle* with man, dwells at the same time with all his *Creation*; *Man* being the glorious and bright *summe* or *whole* of the *Creation*, was a *figure* and *type* of the *Son of God* *Jesus Christ*: And therefore he was said to be made after his own *Image*, which *Image* was *Jesus Christ*,

Christ, called by the Apostle the *ἀπολύμα-
μα τὸ δόξας.*
Image of the invisible God, the *Heb. 1. 3.*
brightnesse of his glory, and ex-
presse Image of his Person.

And while man was thus in the *Image of God*, and stood and lived in *Communion* with God, walking in that *Paradise*, or that *Glory* of his first *Creation* in obedience to God, and participation of God, he was the *Image* of all, or any *created excellency*, as it was, or is, or shall be in order to a more *excellent life*, to a *life* out of it self, in him, who is the *fountain of life*.

Psal. 36. 9.

And while man was in this *communion* and dependency to God, as he was made in his *Image*, *Gen. 1. 26.*
or as he was the *likenesse*, and *similitude* of God, he was the *figure* and *image* of *Jesus Christ* in his *Eph. 4. 23.*
new creation, or *whole body* or *Χτὶ θεὸν*
Saints, who know no other *life* *κατὰ θεόν.*
than in God, whose *springs* are all in him; the *Lord God* being their *everlasting light*, and their *God* their *glory*.

While they, like the golden
 Zac. 4. 12. Candlestick in Zachary, are fed
 with the golden oyl that is con-
 tinually flowing and issuing
 through the golden pipes.

The excellency of this first
 Creation is but earthly, or fleshly
 in the Spirits account, and as it
 stands in distinction to the second
 1 Cor. 17. Creation, or new man, or Lord
 47. from heaven; so as the circuit or
 furthest attainment of man in this
 Creation is but to things of this
 Creation; from things of ratio-
 nal and Angelical glory, to
 things of lowest, and most earth-
 ly life or excellency, of which
 Solomon was an Image: as his
 heart was large like the sand on
 the sea-shore, and as he was wise
 from the Cedar in Lebanon to
 the wormwood in the wall; from
 the highest to the lowest part of
 this Creation, comprehending all
 from the top of this Creation to
 the bottom; and seeing the face
 of God in this more darkly, as in
 a glass, the invisible things of
 him,

him, being clearly seen and understood by the things that are made even his eternal power and Godhead.

τὰ ἀόρατα.
Rom. 1. 20
αὐτοῦ
αὐτῶν δύνα-
μιν καὶ θεο-
ότητος.

Now all this excellency and glory of the first man did leave God, being tempted of the woman, and the serpent, which were a figure of fleshly wisdom without God; and of the weaknesse of this Creation in its own nature, as it was drawn away and enticed from its life in God, and communion with God, to live in its selfe, or own life, and to be to its self what God should have been, wisdom, and life, and righteousness, power and strength, and preservation, and all things.

And as it left God, life, and communion in him, was a figure, or image of this Creation, departing from God, and living out of God; and now, according to this Independent subsistence or life from God, it apostates and degenerates into that nature which is called the seed of the serpent,

2 Thes. 2. τὸ μυστήριον
τῆ ἀνομίας
abolitionis. the *old man*, the *mystery* of ini-
quity, which appeared all along
in the cursed *figures* or *types* of
Gen. 4. 1. Cain, of Esau, of Ismael, of the
παίδων. children of the *bond-woman*, of
τέχνα Judas, of Antichrist, of the
Gal. 4. 23. whore of Babylon; So as all the
τὴν πόρνην knowledge of sin, of all *fleshly a-*
μεγάλην. *bominations*, whether more *spi-*
ἐφ' ὅτι. *ritual*, or *carnal*, are discovered
Rev. 19. in the knowledge of this *first*
man thus discovered as he lives
not in God, nor in *communion*
with God, and lives a *life* distinct
from the *life* in God, and all his
actings and *workings* are from
his own *life*, his *life* of this *Cre-*
ation, and to *himself*, not from
God, nor to God.

The second *Adam* or Jesus
Christ is that *quickning Spirit*,
or *Lord from heaven*; and is the
root of all the second or new
Creation, which is created ac-
Eph. 4. 24. cording to God in *righteousness*,
ἐν δικαιο- and true *holiness*, which *righte-*
σύνη καὶ ἀ- ousness is called the *righteous-*
γνώσει ἀ- ness of God, and true *holiness*,
ἀνδρίας. which

which is an *holinesse* more glorious than the *holinesse* of the first Creation, an *holinesse* which is of God, not of man, and therefore *true holinesse*, or *holinesse in truth*.

This Jesus or *second Adam* as he is *Spirit* is called the *Image* of the *invisible God*, the *brightness* of his glory, and *expresse Image* of his person; is the *life manifested*, the *Word of God*, he *that is alive for evermore*, the *Alpha* and *Omega*, the *beginning* and the *ending*; this is he who is the *wisdom*, *mind*, or *understanding* of God, and was in God, and is the *Immanuel*, or *God with us*, or *God making his Tabernacle with men*.

This Jesus Christ is that *glory* of God in which the *Father* is revealed, and so none knows the *Father* but the *Son*, and he to whom the *Son* will reveal him.

This is he who being in the *bosome* of God declares him to the *sons of men*, and so *rejoices*

Prov. 8. *in the habitable parts of the earth,*

This Jesus Christ is the revelation of God, even the Father; this is the glasse or chrystal of God, in whom we with open face behold, as in a glasse, the glory of the Lord, and are changed from glory to glory.

The Sons of men taken into this glory of the Son of God, are that new or second Creation, that new Jerusalem, which came down from God, the city of the living God, the Spirits of just men made perfect, the new creature, the heavenly men; as is the Lord from heaven, so are they that are heavenly; the spiritual men of him who is the quickning Spirit; So as Jesus Christ is made unto us the wisdom, power, righteousness, sanctification, and redemption of God.

This Jesus Christ is the root, seed, principle, or original of all this new and heavenly life, glory, and spirit to the Sons of men, wherein

1 Cor. 3. 18
κατοπτριζόμενοι.

Rev. 21.
πόλις θεῶν
ζώντος.
Heb. 12.

1 Cor. 15.

1 Cor. 1.

1 Cor. 1.
30.

wherein they enter within the *vail* or *flesh*, which is the first *Creation*, beyond which is this *glory*, and *light*; The *vail* of this first *Temple* or *Creation* being rent by him who crucified all *flesh* through the *eternal Spirit*, and entered *into his glory*, and is now passed into the *holiest* through whom we have *accesse* to *God*, even the *Father*, through the *blood* of the *everlasting Covenant*; which *blood* was the first *Creation* and *Excellency* crucified to the very *life* and *blood* of it; this was the *seal* or *mark* of the *New Testament* in his *blood*.

This *Son of God* is he who came to restore the first *Creation* from its *enmity* to *God*, and so in that *Ministry* of his *flesh* became the *word* of *reconciliation*, by which the *world* was *reconciled unto him*; and in this *Creation* wherein *man* had sinned and departed from *God*, living in his own *life*, the *Son of God*, was manifested in this *Creation* to

Heb. 9. 14.

Luk. 24. 26.

εἰσέλθων

εἰς τὸ ἅγιον αὐτοῦ.

ἐν αἱματι.

διαθήκης

αἰωνίου.

2 Cor. 5.

18.

τὸ διακονίαν

τὴν κατὰ νό-

μον.

- Rom. 8. 2. condemn sin in the flesh, and to take away sin, and to fulfill the righteousness of the Law in the flesh of this first Creation, the law being weak through the flesh; and thus he was made sin for us who knew no sin, that we might be made the righteousness of God in him; not only righteousness according to the law, Christ being the end of the law (for righteousness) to every one that beleeveeth; but the righteousness of God, a righteousness of more glory and excellency.
- Rom. 3. 21. 22. *ἡ δικαιοσύνη τοῦ θεοῦ*
The Son of God did not only

- The Son of God did not only fulfill this, bringing home this first Creation, or man to God, according to his first excellency and communion with God; but in this appearance in the flesh he was a figure of God whose designe is to make his Saints his Temple, his Tabernacle, his Body, his new Creation, his new creatures, his habitation or house. And God thus manifested in flesh was a figure of that mystery of godli-
- 1 Cor. 6. 19
Rev. 21. 3.
1 Cor. 12. 12.
Eph. 4. 24.
Eph. 2. 22.
ὁ θεὸς ἐγκατεστάμενος ἐν αὐτοῖς
1 Tim. 3. 16.

godlineſſe in us, or God becoming an *Immanuel*, or God with us. Mat. i.

And in his *crucifying* all this *first glory* in which he appeared, revealed that old designe of God, that *mystery hid from ages*, and now made *manifest* to the *Saints*; nayling all the flesh of his *Saints* to the same *Crosse*, and being *lifted up* draws all men unto him, which is the *Mystery* of the *Gospel*, or *Christ crucified*; all the *life* or *excellency* of this *first Creation*, being crucified in the *Saints* as in *Christ*, whereby they *enter into their glory* as he did into *his*, and are in the same *glory* of God made *one*, as he and the *Father* are *one*.

Col. i. 24.
τὸ μυστήριον
τὸ ἀποκρυπ-
τὸν ἀπὸ τοῦ
αἰῶνος.

Jo'. 17.

This is that *fellowship* of *Christs death*, *sufferings*, and *resurrection*, spoken of by *Paul*, into which the *Christian* is received.

Phi'. 3. 10.
τὴν κοινωνί-
αν τοῦ θανά-
του αὐτοῦ.

And now all things of this *new* or *second Creation*, as they are *spiritual* and *heavenly*, are only in and through the same *Spirit*,

Spirit, and discerned in the same Spirit.

1 Cor. 12.
12.

ἐν ᾧ ὁ
μα ἕως ὅ
χειρὸς.

Eph. 4. 13.
τὸ πᾶν
τὰ πάντα ἐν
πᾶσι πᾶ-
σιν ὡς.

Rev. 3.
Col. 1. 15.
Col. 1.

And the whole *Christ*, or *Son of God*, is *head and body*, *he and his*, who shall enjoy and live with God in one *Spirit*, when God shall be all in all, and the fulness of the stature of *Christ* grown up to be the body of him who filleth all in all.

And *Jesus Christ* in this consideration of the whole man, nature, or body in which God is revealed, is the beginning of the *Creation of God*, the first born of every creature, in whom all things subsist.

The true Church.

ἐν ᾧ ὁ
ἐκκλησία
μεν.

John 17.

That is the Church or *body Christ* which is baptized by one *Spirit* into oneness and unity of Spirit, a unity or incorporation with *Christ*, being made perfect in one; even one, as thou Father art in me and I in thee.

This body is that wherein all
the

the members live, and are quick-^{1 Cor. 12.}
 ned in one and the same Spirit^{13.}
 with Christ, and in this uni-^{1 Cor. 12.}
 ty if one member suffer, all the^{26.}
 members suffer with it.

All the members of this body
 have the same care one of another.^{1 Cor. 12.}
 This body is spiritual and all^{25.}
 the members of it spiritual; be-
 cause Christ is the head of it,
 and he is a quickning Spirit, and
 the Lord that Spirit.^{1 Cor. 11. 3.}
^{1 Cor. 3. 17.}
^{ὁ κύριος τὸ}
^{πνεῦμα.}

That is the true Church,^{πνεῦμα.}
 which is the Temple of God,
 where God dwells: ye are the
 Temples of the holy Ghost, Jesus
 Christ is the chief corner stone of
 this Temple, elect and precious,^{Eph. 2. 20.}
 this is the Temple which the
 Angel measures with a golden
 reed and the Altar thereof, or^{1 Pet. 2. 5.}
 the eternal Spirit, upon which^{Rev. 11. 1. 2.}
 all the first creation is offered in
 the Saints as it was offered in
 Christ, who through the eternal
 Spirit offered himself, leaving
 out the outward court, or the flesh^{Heb. 9. 14.}
 and first Creation, and all out-
 ward

ward administrations, which are given to the Gentiles to tread down.

The *Tabernacle* and *Temple* were figures of this wherein God and the glory of God appeared ; and all gatherings, *Communion*s, or *Fellowships* called *Churches* in the Gospel, were clearer types of this.

σύλλ.

ἐδξαίμα.

1 Tim. 3.

15.

Heb. 12. 23.

This is the *Church* which is the pillar and ground of truth, the generall Assembly and Church of the first born, which are written in heaven.

This is the *Church* to which Jesus Christ is all, and in all, filling all, the Apostle to this Church, the Prophet, Pastor, and Teacher, preaching to it, prophesying in it, feeding it, and watching over it, and teaching it, so as all are taught of God.

Eph. 4. 11.

This is the *Church* against which the gates of hell cannot prevail, having Jesus Christ its rock and foundation.

ἐπὶ τῇ πέτρᾳ

οἰκοδομήσου

μὲ τῷ ἐ-

κλυσίαν.

This is the *Church* to which all the

the promises of *Spirit, life, and glory* are made to the *beleevers* and *members* that are in this Fellowship and of this Church.

And into this Church all are admitted through the *Spirit* of Christ, and all are discerned *members* in the *same Spirit*, and tryed by the *Spirit*. 1 Cor. 12. 10.
1 Joh. 4. 1.
ἡ ἀληθεία
τὴν ἀνέλε-
στα.

And this Church of Christ being thus *baptized by Spirit* into one *body*, is not to be divided by any outward things which are of this *Creation*, which are *visible, outward, and perishing*; or by any *fellowship and ordinances* below the *glory* of the *Spirit*, which are part of the first *Tabernacle*; nor are the members of this *spiritual Church* to be divided by any *schism or division*, procured or effected by any *principle* less, or less excellent than the *Spirit of God*. Col. 2. 20. 21.

And therefore whatsoever *fellowship* in pretence of *Church-nation, or Baptism-nation or Presbyterial-nation*, shall cast it selfe into

Rom. 13.
10.
Rom. 8. 2
Col. 2. 20.

into any *model* of the *letter*, which allows not *communion* with other beleevers in *Spirit*, in whom the power of the *Spirit*, and of *Christ* cannot be denied, but to be visible and apparent, though not in the practice of some particular *ordnance*, such *fellowship* will in the *day* of the *Lord Jesus* or clearer *revelation* of *Christ*, see how they have offended many *little ones*, whom in these outward things they ought to have *pleased to edification*, the *law* of *love*, and *spirit* or *life* being more royall and excellent, then any worldly rudiment whatsoever.

*The true Personal Raige
of Christ as it is
Spiritual.*

Luke 24.

2 Cor. 3.
17.

The Lord Jesus is entred into *his glory*, having crucified flesh, and sits at the *right hand* of God, or in the *choycest glory* of the *Father*, where he is the *Lord*, that *Spirit*,

Spirit, and the Lord of glory.

The Lord Jesus must reign till
he hath put all his enemies under
his feet: he fills all administrati-
ons of Dominion, Iudgement,
Power, and Magistracy, in the
world, which is part of his King-
dom here, all judgment and power
in heaven and earth being com-
mitted unto him; yet this is not
his spiritual reign, though admini-
stred by him who is in Spirit.

1 Cor. 2.

Heb. 2.

Joh. 5. 22.

27.

Math. 28.

The Lord Jesus hath a kingdom
inward and spiritual, the kingdom
of God is within you, the kingdom
of God is righteousness, peace, and
joy, the kingdom of God is in power.

Luke 17.

Rom. 14.

The Lord Jesus denyed his
kingdom to be of this world or to
come with observation, as lo here,
or lo there, as the glory of the
world, and the kingdoms of the
world is in its appearance.

Luke 17.

Math. 24.

The Lord Jesus his comming is
as lightning from East to West fil-
ling heaven; lightning is a glory
without figure, so shall Christs
comming and revelation in Spi-
rit,

Math. 24.

Spirit be ; for as the lightning lighteth from one end of heaven to the other, so shall the coming of the Son of man be.

The Lord Jesus his coming is in Spirit and glory, in revelation in his Saints ; he shall come to be glorified in his Saints, and admired in all them that beleewe.

2 Thes. 1.

The Lord Jesus reigns already, all things are put in subjection under him, death, and hell, and sin, and Antichrist, and the wicked ; only we see not all yet put under him. Jesus Christ reigns in Spirit, only his reign appears not yet, now are we the Sons of God, but it doth not appear what we shall be ; but when he shall appear, we shall be like him.

Heb. 2. 8.

Rev. 19. 20.

1 Joh. 3. 1

All the prophecies, and promises of glory, and a kingdome of Antichrist to be destroyed, of the great Battels, of the Thrones, of the new Ierusalem, of him on the white horse, the Lord of Lords, and King of Kings are most glorious in Spirit, and most suitable

suitable to *Christ* in the glory of his *Father*, and for any other figure of *Christs* reign or kingdom, in any *fleshy* glory, political or *monarchical* kingdom, according to any *pattern* upon *earth*; these conceptions or notions are occasioned by the *Allegories*, and *Allusions*, and *Parables* the *Spirit* speaks; which they that are weak and carnal, as some *Disciples* and *Pharisees* were, take more in the *Letter* than in the *Spirit*.

Antichrist within us.

THat *Antichristian* mystery which seems to be working in so many *figures*, and *shapes* without in the *world*, and makes up the truth of those Scriptures of the *beast*, and the *whore*, and the *false prophet*, &c. flows onely from the *Antichrist* within us, or the *mystery of iniquity* which lies in the *flesh*, or *old man*, or *man of sin*, the *Son of perdition*, 2. Thes. 2.

as in the *root*, *seed*, or *principle*, and in us you may finde all the *delusions* and *deceiveablenesse* of *unrighteousnesse*, with all the severall figures it appears in, in the *Revelation*, and *Epistle* to the *Thessalonians*, and the Spirit of

2 Thess. 2. that Naturall man in us acts all that wickednesse in us, which in the World comes forth onely in *Images* more *Visible*, and *fleshly*: and to the destruction of this Antichrist we should look, and lay the Axe to the root of the tree, carnall wisdom, self-righteousness, high imaginations, fleshly apprehensions of God and Christ, changing the truth of God into a lye, with all the false testimonies of our own spirits for the Spirit of God, the counterfeit *sealings* and *assurances* of our carnall hearts, the deceiveablenesse of carnall reason, with all other actings of the flesh.

The Doctrine of Baptisms.

THe Doctrine of Baptisms is *Βαπτισμῶν* such a doctrine as cleerly and *διδάχῃ.* spiritually understood, and opened, will establish the Spirits of many Christians, who are much in the dark in these, not distinguishing nor discerning the *Bap-* Eph. 4. 21. *tisms* as they are in their own *καὶ τοὺς ἑσθῶν* Nature, and in Spirit, or as the *ἀνθρώπων ἐν* *τῷ Ἰησοῦ.* truth is in Jesus.

The Baptism of Sufferings.

THe Baptism of Sufferings is that Passion, Crucifying and death, which the Body or flesh of Christ was to be Baptized or washed in; *Can ye be Baptized with* τὸ βάπτισμα. *the Bap-ism that I am Baptized* *μετα. ἐν τῷ βάπτισματι.* *with.* *βάπτισμα.*

The Baptism of Sufferings is *βάπτισμα.* *that, in which the Lord Jesus,* *Mark 10. 38.* *was to be perfected according to* *mat.* *the*

Heb. 2. 10. the flesh ; it behooved him to
 ἀρχὴν τῆς σωτηρίας. *make the Captain of our Salva-
 tion perfect through sufferings.*

The Baptism of Sufferings is
 that Jordan ; that stream or flood
 of Passions which all the Spiritu-
 all Israelites were to passe
 through ; this was that River of
 Brimstone, which is kindled from
 the breath of the Lord Jesus
 himself, through the flowings of
 which he was able to conduct all
 his, and Land them safely upon
 the shore or land of Promise, or
 on the other side Jordan ; *I have
 a Baptism to be baptized with ,
 and how am I straightned till it be
 accomplished !*

Luk 12. 50

βάπτισμα
 βαπτισθῆ-
 ναι

ἐν τῷ βαπτί-
 ζομαι βαπ-
 τισθῆναι

Mar. 10. 39

Col. 1. 24.

τὰ ὑπερή-
 ματα τῆς
 θλιψίων ἐν
 τῇ σαρχί.

This Baptism of sufferings is
 that, in which all the whole flesh
 of Christ is to be Baptized, all
 which flesh, is not that onely
 which Christ appeared in , but
 that of his body or members ,
*With the baptism that I am bap-
 tized with, shall ye be baptized ,
 That I may fill up that which is
 behind of the afflictions of Christ*
 in

*in my flesh, for his bodies sake,
which is the Church.*

*The Baptism of water
or of John.*

THe Baptism of water, is
Johns Ministry unto Christ,
I indeed Baptize yee with water Mat. 3. 11.
unto Repentance; the Baptism of *ἐν ὕδατι*
water was a Legall washing,
and therefore reckoned amongst
things that are Legall, *The first*
Tabernacle stood in meats and
drinks, and divers washings and Heb. 9. 10.
carnall Ordinances, which divers
washings are called Baptism in *διαφόροις*
the Greek. *βαπτισμοῖς.*

The Baptism of Water was
therefore in its Ministry admini-
stred by John, who was a Pro-
phet nearer the more cleer Re-
velation of Jesus Christ than the
rest, for a *greater Prophet than*
John hath not risen, and there-
fore this Ministrations was admi-
nistred by him who was a Pro-
phet,

Mat. 1. 11.
μικρότερος.
μείζων.

phet, or one rather upon the account of the Law, then the Gospel, for *he that was least in the Kingdome of God is greater then bee.*

Mat. 10. 5.

Col. 2. 11.
11.

The Baptism of Water was not given in Christs Ministry to his Disciples or Apostles, who, when he sent them out to preach first to the Jews, gave them not one word to Baptize; the Lord Iesus was Baptized by *John* the Minister of Water to fulfill righteousness for his, the Righteousnesse of washing which was Legall as Circumcision, therefore we are said to be Circumcised with him in Circumcision, buried with him in Baptism; the Baptism of Water was performed by the Disciples, and Apostles of Christ in the Name of the Lord Iesus, as all other Legall Ordinances were, for Circumcision and all was to Christ, who was *the end of the Law*; but Iesus Christ himselfe never Baptized any, never was an administrator of

of it in his own person, *he Baptized none but his Disciples*, so as John. 1. 4.
 his Disciples Baptized none, as
 his onely Ministration, but as
 from *John*, and as in his Ministration
 unto the Lord *Jesus*, and as
 a Ministration which was begun
 by one who was so eminent a
 Prophet, and so acceptable to
 Disciples that were weak and Le-
 gall.

The Baptism of Water was
 more used by those Apostles or
 Disciples, which were Jewish,
 and to the Jews as *Peter*, who
 had the Apostleship of Circum-
 cision, and so did Judaize more; Gal. 2. 8.
 then by the Apostle who was less εις αποστο-
 a Jew, and had not seen Christ in αλω & πει-
 the flesh but in the Spirit, and τομης.
 was an Apostle to the Uncircum-
 cision, and professed he was not
 sent to Baptize, but to Preach the
 Gospel. 1 Cor. 1. 17
 ε γδ απε-
 σταλς εις
 χειρας βα-
 πτιζειν.

This Baptism of Water was
 called a Baptism of Repentance,
 and of Manifestation to *Israel*, be-
 cause that comming of Christ in

the flesh was the first opening of the Mystery of Christ in flesh, to
 Aēt. 19. 4. *those who were under sin and*
 Joh. 1. 31. *bondage, as the Jews and the Gen-*
tiles were.

*The Baptism of the holy
 Ghost, or gifts.*

Α

ἐν πνεύμα-
 τὶ ἁγίῳ καὶ
 πυρὶ.

THE Baptism of the *holy Ghost* or *Gifts*, is that Baptism which is said to be more properly *Christ's ministration*, *He shall baptize yee with the holy Ghost and with fire.*

Mat. 1. 28. *The Baptism of the holy Ghost or Gifts, was that Baptism which the Lord Jesus promised his Disciples to fulfill upon them, and upon their Ministration, Go teach and Baptize all Nations, in the Name of the Father, and of the Son, and of the Holy Ghost; and so I am with you, &c. or, I Disciple those Nations, and Baptize them with the Holy Ghost in your ministration; for we all know*

know that *Apostles and Disciples* could not *disciple or baptize* any : who is *Paul* ? or who is *Apellos* ? and this *Ministration of the Holy Ghost, or Gifts* was to last that Age, for so is the Greek, not for *ever and ever*, or to the end of the world, as is commonly read ; but to the Age, or during the time, or for the fulfilling of that ministration.

The Baptism of Gifts or the Holy Ghost was administred from Christ, in the Disciples ministration, *be Baptized and ye shall receive the gifts of the holy Ghost ; for the promise is to you and to your children, &c.* which promise is that of gifts or the holy Ghost, which was that thing promised by *Iohn upon Christs Ministry, he shall Baptize with the holy Ghost ;* and was promised by *Jesus Christ himself, Ye shall be Baptized with the holy Ghost, &c.* and *Paul laid his hands on them and they received the holy Ghost ;* and the Holy Ghost fell on them.

Joel 2. 28. *them*, this was a *promise* in the Prophets too.

The Baptism of the Holy Ghost or Gifts and fire was in figure : Gifts held forth the flowing of a more spirituall Nature, or of the Spirit upon those who were true spirituall Disciples ; and fire was a signe or figure of the power of the Spirit, in the Spirituall Disciples: burning up and destroying flesh, and the body of sinne in them, even this first creation, upon which it fell, for it sate upon each of them in fire, signifying, by its resting upon their flesh, what part was designed to losse and purification, *The fire shall try every mans work of what sort it is, if any mans work be burnt he shall suffer losse, but he himself shall be saved, yet so as by fire.*

1 Cor. 3.

13.

τὸ πῦρ δο-
κιμάσει ὡς
στὶν πυρρῶς.

The Baptism of Christ.

THe Baptism of *Christ* which is his owne proper and Spirituall and onely ministrati-
 on, is that, by which all true Christi-
 ans are *Baptized* into fellowship
 with him, and onenesse with him;
 and so becomes wholly washed
 in the New creature, or New
 man, or Baptized into the very
 Name of the *Father, Son, and* eis τὸ ὄνομα
Holy Ghost, of which that *Bap-* μα eis [into
tism administred in gifts, or the τῶ πνεύματι
Holy Ghost by the Apostles, more ἔσται.
visibly was a sign.

The Baptism of *Christ*, who
 is the Lord that Spirit, the Image
 of the invisible God the quickning
 Spirit, is that one Baptism spoken
 on in *Ephes. 4. One Lord, one*
faith, one Baptism, for Jesus
 Christ administring in himselfe,
 and his own Spirituall Nature,
 can onely make us thus *one* with
 himself, and with his own body.

2 Cor. 3.

17.

Col. 15.

Eph. 4.

ἐν βάπτισ-

μα ἑνί.

- The Baptism of Christ thus Administred in his own Spirituall Nature upon his, is that very Baptism by which we are in the fellowship of his sufferings and of his death: as many as are baptized into Christ, are Baptized into his death, and as many as are baptized into Christ have put on Christ, so as this Baptism by which we are all Baptized into Christ, and put on Christ and his death, is spirituall; for Christ cannot be truely put on, nor any thing of his, his sufferings, death, or resurrection, but in Spirit and Truth, whereby we are truely crucified and dead with him, to our selves and the world, and alive with him in one spirit; the same Spirit that raised up Jesus Christ shall also quicken our mortal bodies.
- Phil. 3. 10. *his Χριστον.*
- Rom. 6. *Χριστον εν νεκρω.*
- Gal. 3. 27. *Χριστον εν νεκρω.*
- Rom. 6. *Χριστον εν νεκρω.*
- Gal. 5. *Χριστον εν νεκρω.*
- Rom. 8. *Χριστον εν νεκρω.*

The Baptism of Jesus Christ is that whereby we are baptized into his body; now his body is a Spirituall one, and fashioning like his glorious one, by one Spirit

ris we are all baptized into one ¹ Cor. 12.
body. ^{13.}

The Baptism of *Christ* is that ^{his ἐν σὺ-}
whereby we are compleat in ^{μα [into.}
him, now we are compleat in ^{Col. 2. 10}
him, only by being one with him
in *Spirit*, and *Nature*, He being ^{πᾶντες}
made unto us Righteousnesse and ^{μαρτο.}
Sanctification, &c. and thus we
are said to be circumcised with ^{Col. 2. 11}
the circumcision made without ^{12.}
hands, and buried with him in
baptism, wherein also we are risen ^{ἀπεργισ-}
with him through faith, or Spi- ^{NTor.}
rit; so as we are Baptized in him
as we are Circumcised in him,
that is, we are all in him, and as
the Circumcision is without
hands, so is the Baptism, it being
the Apostles whole businesse in
this Chapter, to take us and the
Colossians up higher then rudi- ^{Col. 2. 20.}
ments, which perish with u- ^{21.}
sing.

The Baptism of *Christ* is that
true spirituall washing and cleans-
ing wherein all his are baptized,
not the putting away the filth of

1 Pet. 3. 21. the flesh, but the answer of a good
 Conscience towards God by the
 resurrection of Jesus Christ, and
 this is the Baptism which is said
 in this place to save us, as Noahs
 Ark did those eight persons in fi-
 gure, therefore saith the Apostle,
 the like figure whereunto Baptism
 doth now save us.

ἡμᾶς σώζει.

1 Pet. 3.

20.

Βάπτισμα.

ἡμᾶς σώζει.

αὐτίπου.

Exemplar.

✍

*The Divers Ministry with
 the Ministry of Christ
 in his Saints.*

Heb.

UNder the Law there was a
 Priest-hood, the administra-
 tion of the Law and Sacrifices be-
 ing gathered up into one Tribe,
 that of Levi; none was to take
 this Office, but he that was called
 of God as was Aaron.

Under the Law there were
 Prophets, as Moses, Samuel,
 Elyah, Isaiah, Ezekiel, &c. the
 Interpretation of the Law, and
 the more spirituall Revelation of
 the Will of God, were admini-
 stred

stred by the Prophets, or some few to whom the Word of the Lord came.

Both Priests and Prophets were Types and Figures of Jesus Christ to come, the great high Priest and Prophet of his people as well as in ministry to the people. Heb.

In the more cleer Revelation of the Gospel, the administration of Christ was committed to a few, or certain Disciples in distinction of Gifts and Office; twelve of whom were called Apostles, and seventy Disciples. Mar. 10.

When Jesus Christ went out of *flesh* into *spirit*, or ascended, he confirmed and settled this *ministration*, by pouring out gifts of *Spirit*, for the more glorious and visible quickning, and spiritualizing this Ministration; he ascended up on high, and gave gifts unto men, he gave some Apostles, some Evangelists, some Prophets, some Pastors; some Teachers for the work of the Ministry, &c. Ephes. 4.

During the Ministration of Jesus Christ in the Church in this distinction, and diversity of gifts, there were such as were spiritually and visibly gifted accordingly, so as the Apostles and Evangelists, and Prophets, and Pastors, were known to be such, both by the Saints or people of God, to whom they did, according to their gifts administer, and to themselves, they administering in the knowledge of such gifts of Spirit as were in them.

1 Cor. 12.
10.

1 Cor. 9. 1.

During this Ministration of Jesus Christ by Apostles, Evangelists, Prophets, Pastors, &c. the Disciples that were not in the distinction or number of such, but were onely called Disciples, yet did Preach and administer as they had received.

Act. 8. 4.

Rom. 12. 6.

Antichrist, or the Mystery of Iniquity, came in upon this Ministration by gifts and Ordinances, and the glory of the Spirit and power of gifts went off from the visible Church, as the glory of

of God from the Temple to the threshold, till it was wholly departed; this was the *falling away* prophesied on by *Paul*, and by *John* in his *Epistles*, and in the *Revelation*, in the vision of the *Churches of Asia*, and of the *Beast*, and false Prophet.

2 Thes. 2. 3.

1 Joh. 4.

1. 3.

Rev. 2. 3.

chapters.

Rev. 13.

All things in the visible Churches of the Nations were, and are, in the absence of the Spirit and of gifts, administered by Arts and Sciences, and Grammaticall knowledge of tongues and languages, and according to some spirituall measure received in some, to whom these things are in some degree *sanctified and spiritualized*.

All knowledg and understanding of the Originall, all Interpretation of Scriptures is according to the outward and inward administration of both, through Arts, Sciences, and tongues acquired, and through such a measure of spirituall understanding as each have received.

There

There is no restauration of these gifts of Spirit, which were in the first ministration of the Church, as of Apostles, Evangelists, Prophets, Pastors, Teachers, according to the first institution, that is, so as the gifts of all these Offices are cleerly to be seen and discerned in Spirit, to be the very *unction* and gift either of Prophet, or Pastor, or Teacher, as in the first Ministration, which will more cleerly appear in singling that pure gift of Spirit, that is in each, from the habits of Arts and Sciences, and Languages acquired; and from that Spirituall understanding which is in all the Saints, according to that work of the Spirit, or regenerate part in them, which is one and the same for nature and substance of *regeneration* with all; so as no super-added, or proper or distinguishing gifts appear upon any other account, but either a *naturall* or *artificiall*, or purely *Spirituall* account; not upon any account of di-

distinction of *gifts* and *Office* as at first, when the Spirit was poured out, and this will appear yet more in comparing *times* and *persons*, and *gifts*; our *times* with the first, our *Pastors* even of all *Churches* with the first, and the *gifts* of all now with the *gifts* then: then the Spirit of God was poured out in *gifts*, and the Disciples were taught of God, and *Prophefied* and *Preached* from the meer gift, and spirit received; but now *Prophets* and *Pastors* are taught from another account, viz. upon a more *Artificiall* and *industrious* and *humane* account, and their regenerate Nature; then they ministered and spake as the *Oracles of God*, then they spake as the Spirit onely gave them utterance.

The Ministry that is raised up *Act. 2.* to destroy *Antichrist*, or the man of sin, which prevailed against the first ministry and gifts, is to be more glorious, and powerfull, and mighty, as the Ministry of gifts

- gifts* was more excellent then that of the *Law*; and so destroyed that power of *Apostacy* that had prevailed upon the *Priesthood* and *Law* then; so the *Ministry* that is to destroy that *mystery of iniquity*, which prevailed upon the Gospel *Ministry of gifts*, must be more excellent and glorious and powerfull then that, and this is *Iesus Christ himself* called the *Prophet* whom we are to hear; and that God of whom we shall all be taught; Ye shall be all taught of God; and he that shall destroy *Antichrist* by the *brightnesse of his coming*, and that *Angel* with the everlasting Gospel, prophesied on by *John*, preaching and enlightning the earth with his glory; this is the day of *Iesus Christ*, whose coming is prepared as the morning.
- Aa. 3. The Ministry of *Iesus Christ*, this *Angel of the Covenant*, is through his people who are his *Angel*, or the *Angel* and *Messenger* to him, as he is the *Angel* to God.
- Heb. 8.
- Rev. 14. 6.
 Rev. 18. 1.
- Hof. 3. 3.
- Rev. 18. 1.

God or *Messenger*, or *he* that was *sent of God*; and this Ministry is a Ministry of *Iesus Christ* in *all his Saints* or *people*, according to his administration of *light*, and *glory*, and *truth* in them, shining in them to the revelation of *truth* and the *Gospel*; This Ministry exceeds the *Priesthood* of the law, which was but in one *tribe*, and one *sort* of men, and was but a Ministry of *Christ* to come in the *flesh*; this Ministry is of *Iesus Christ* the *Prophet* in the *whole body* of his *Saints* come in the *flesh*, and perfected in *spirit*, and entered into *glory*. Luk. 24.

This Ministry of *Iesus Christ* the great *Prophet* in all his *saints* or *people* or *body*, is a Ministry exceeding the Ministry of the *Gospel* in *gifts of miracles*, and *other gifts*; for that was in some, this in all, that of *men* more immediately, this of *Iesus Christ* more immediately, that of some *gifts*, which though excellent in

in their *nature* and *operations* of the same *Spirit*; yet these might be in such as were not *spiritual* but *carnal*, but the pure Ministry of *Iesus Christ* in his Saints, in himself, as he is the *quickning Spirit* and *Lord from heaven*, is in none, but such as are of his *body* and in one *Spirit* with him.

The present *Ministry* of men amongst all the Churches at this day according to any appearance of the *Spirit of God* in them, though running through the *channel* of *Arts*, *Sciences*, and *Language* acquired by *natural* power and *industry*, is such a *Ministry*, as we may hear and receive or partake of any thing of *God* or *Christ* there, that we finde in their *administration*, though this be not that pure *Ministry* of *Christ in Spirit* as we finde the *Apostles* and *Disciples of Christ* in the *Jewish worship* in the *Synagogues*, and *Temple* under the *Apostacy* and *Corruption*.

Zeph. 2. 13. And this Principle of *bodily*
and

and *local separation* I find is both *Legal*, and *Jewish*, and *literal*; and is suckt in by the *Saints* from the first Gospel-discoveries and from the *law*, and *Mosaical* principles of *separation*, and when the Spirit of God is more in them, they shall see it, and hath been, as I clearly find, no little hinderance, and is at this day, to the power of the *Gospel*, and *Jesus Christ* in Spirit, and the *body of Christ* in the *unity of the Spirit*; and since our controversies in these outward things and *Church-ways*, &c. have increased the *law of love* and *Spirit*, and *power of godliness* hath much abated; while *form* and meer *letter*, and something of outward *order* have taken up the place.

1 Cor. 8. 4,
5, 6.

And though this may be an offence to such, as *Paul* saith, who make conscience of the *Idol*: yet we know, saith he, an *Idol* is nothing, nor an *Idol Temple*; but when they shall see the *Christian* as he is in *Spirit*, & the new *Crea-*
tion,

Cor. 8.
5, 6.

tion, and no other thing part of him but what is *glory, spirit, and life*, and that all the *law of outward order and form* is onely a supplement to the *absence* of the Spirit of G O D, and to their *outward man* amongst *men* to their *fellow saints* and the world, while the law of the Spirit of life is not in them *shining*, and *conforming* them in Spirit and love to the *Image of Christ*: And for my part I am far from denying any Gospel *form, or way* which appears to be the practice of the *Saints* then, because I conceive that *saints* see *gathering and practising* are yet under such a *ministration*, and are to walk in it while they are in *bondage and weaknesse*.

But on the contrary I am far from thinking these administrations to be our *glory*, and high point of Reformation which our *Brethren of the Independent, and Baptism, and Presbyterian way* do, but in all *tenderneffe, love,*
and

and yet faithfulness to them, rather a *ministration* of *bondage* and *weaknesse* to the *Saints*; because the Scriptures make it clear, calling such *ministrations* our *seeing darkly as in a glasse*, and *seeing in part*, and *that when the more perfect is come then that which is in part shall be done away*. 1 Cor. 13. 8, 9, 10, 11, 12.

The passage from lower Ministrations to higher.

THe administrations in which God hath appeared, and doth appear yet in some proportion, are these:

The *law* or *righteousnesse* of the first *Creation* in which God had communion with *man*, and *man* with God, yet rather as with a *Creator*, then with a *Father*, or an *Immanuel*; and in the outward *Court*, or first *Creation*, not in the *inward* or *holiest*; *Paradise* it selfe being but an *Image* of 1. Gen. 1. 26. Gen. 2. 7, 8. Gen. 2. 15, 16, 17, 18.

of the excellency of this *Creation*.

2.
Gen. 3. Man having fallen through the temptation of the *serpent*, or *fleshly wisdom*, and the espousals of the *woman*, or the *weaknesse* of that *Creation* wherein he was made, hath the first *law* of *righteousnesse* presented to him in a new ministration of *letter* by *Moses* in *Tables of stone* from *God*, in which the first *glory* and *excellency* was ministred to man in his *false* and *apostated* condition.
- Exod. 20.
- 2 Cor. 3. 7.

And because the *law* or first *righteousnesse* was *weak* through the *flesh*, there was the lowest ministration of *Angels*, viz. by *vision*, *dreams*, &c, added, and likewise a ministration of *Priests*, *Sacrifices*, *Ceremonies*, *Tabernacle*, *Temple*, *Prophets*, by which *man* might have access unto *God*, and speak with him, yet but in the *outward Court*, or *flesh*, or *things* of this *Creation*, though he filled these with another *glory*, a *richer* and a *more excellent* discovery

Heb. 1. 1.

covery of his *love* in the promised seed.

There was another *ministration* added of *war* and *peace* of the *Nations*, enemies in the *flesh*, and of a *promised land*, or *blessing* in the *flesh*, and the *Israelites* or *Jews* were to passe under this *ministration*, through all the *enmity*, *oppositions*, and *battels* of the *Nations* to this *Canaan*, all which was accomplished to them in *letter*, and in that, in figure of a more spiritual *enmity*, and *kingdom*, and *glory* which is fulfilled in the more *Gospel-revelation*, when the *fulnesse of time* came. Exod.
Iosh.

The next *ministration* is something clearer then all these, and something *brighter* then the *law*, yet not so cleare nor full as that of the *fulnesse of time*, which followed it, or of *Christ* in the *flesh*, and this *ministration* was that of *Iohn*, then whom a greater *Prophet* did not rise, yet he that was least in the *kingdom of God* was greater then he, he was Matth.

a burning and a shining light :
 Joh. The law and the prophets were till
 Luk. 1. John, he was the Prophet of the
 highest, and was sent to prepare
 Joh. 1. 31. his way, and to make Christ ma-
 nifest to Israel by word and wa-
 ter, and this was onely a mini-
 stration in order to one more spi-
 Joh. 3. 30. ritual, was to decrease, as the o-
 ther did increase : The Baptism
 of the Spirit or fire was to lick up
 this of water, as in that figure of
 the sacrifice performed by Eljah
 the Prophet, when the fire came
 down and suckt up all the foure
 barreles of water.

1 King 18
 34. to 38.

The other Ministration was the
 Gospel in the flesh of Christ, or in
 Math. 1. 6. gifts and ordinances something
 3. 6. 4. more clear and in more discovery,
 and revelation ; for the flesh of
 Christ in which he taught, and
 did miracles, and was circumci-
 sed and baptized, was a copy or
 draught of that ministration of
 gifts and ordinances, which was
 as perfect as the first Creation in
 its glory and purity, and yet high-
 er.

er and neerer to God, coming forth in more revelation of an Immanuel, or God with us.

A further Ministration was more nearness and participation of God manifested in flesh, or of Christ; and that was in graces or operations and fruits of the Spirit, as of faith, repentance, love, self-denial, humiliation, meekness, all which are a sweet spirituall administration, even the light of the glorious Gospel of God shining in the face of Jesus Christ.

Gal. 5. 22.

2 Cor. 4. 6.

Another Ministration respectively to a more excellent glory to come is that by Angels in their highest administration, which is the onely Angelical and Seraphical revelation, being something below the Spirit, yet higher then reason, or mans highest principle; and this John received all those more excellent discoveries to be fulfilled in their seasons.

Rev. chap.

1. chap. 2.

There is another Ministration of

of more Spirit, of love, meekness, self-denial, suffering, overcoming evil with good, and conquering by receiving in the wrath and enmity of the world, and this I take one of the last and glorious truths, respectively to the flesh and the world, into which God will gather up his people by times and degrees, from all worldly and fleshly interests and engagements, wherein they shall be carried up into a more full enjoyment of God and conformity to Christ in his sufferings, death, and resurrection.

Phil. 3.

The Lord Jesus walkt first in this truth, he was led as a sheep to the slaughter, when he was reviled. reviled not again, when he suffered, he threatened not.

1 Pet. 2. 23

The Lord Jesus revealed this Gospel-truth, and distinguished it from the law, which law was, an eye for an eye, and a tooth for a tooth.

But he saith, resist not evil, but whosoever shall smite thee on the

the one cheeke turn to him the o- Mat. 5. 39.
ther also.

Yee have heard it hath been
said thou shalt love thy neigh-
bour, But I say unto you love your
enemies, *blesse them that curse*
you, do good to them that despite-
fully use you, and persecute you,
that ye may be the children of your Mat. 5. 48.
heavenly Father.

The *Apostle to the Romans*
reveals this; dearly beloved, a-
venge not your selves, vengeance
is mine, &c.

If thine enemy hunger feed Rom.
him, if he thirst give him drink;
for in so doing thou shalt heap
coals of fire upon his head,

Be not overcome of evil, but
overcome evil with good.

The Lord Jesus prophesied of
this, *blessed are the meek, for* Mat. 5.
they shall inherit the earth; tho-
row their meeknesse they shall
inherit, through their meeknesse
onely shall the jealousie and enmi-
ty of the Nations be allayed con-
cerning them.

John in his vision of the latter times saw an appearance of this.

Rev. 14.

Here is the patience and faith of the Saints, of them that have the commandments and the faith of Jesus; to which that of the Apostle to the Hebrews, answers, there remaineth therefore a rest to the people of God, and he that is entered into his rest hath ceased from his works as God did from his.

Heb. 4.

The last, and more full, and rich Ministration, and most naked, is that of God by himself in Spirit to the sonnes of God, into which Jesus Christ the fore-runner is entered, and I saw no Temple therein, for the Lord God Almighty and the Lamb are the Temple of it.

Hebr.

Rev. 21.
22, 23.

And this Ministration is fulfilled then, when Christ shall have delivered up the kingdom unto God; and this is not onely done upon the whole body of Christ at the last, but is fulfilled in its particular accomplishments, and mystery

stery of Spirit here, there being found these *transitions*, *passages*, and *resignations*, and *exchanges* of glory in the Saints.

He that can receive it, let him receive it.

The more full and naked *Ministration* of God by himself in Spirit, and I saw no Temple therein, for the Lord God Almighty and the Lamb are the Temple of it. Rev. 21.
22, 23.

And as God hath appeared in all these former, saving the last, into which Jesus Christ hath entered, so they remain still as *figures* and as so many severall *Signes* or *Planets* in this *Creation* and the other, for beleevers to be *born* in, and to passe thorough in some *proportion* and *measure* till Christ hath delivered up the kingdom unto God. 1 Cor. 15.

God hath appeared in all these former *administrations* to his people, and they have enjoyed him in these *degrees*, and *distances*, and *approaches*; and they remain

still as figures, and as so many signs and planets in the first *Creation* and the second for *Christians* in some *measure* and proportion to passe thorough; so as he that is of any *spirituall* discerning in these, may be able to *comprehend* with all *saints* what is the *height*, and *depth*, and *breadth*, of Gods *ministration* to his People, and to know *Saints* according to the measures they receive, and the *ministration* they live in with God.

I have drawn out these ministrations in their particular *orbs*, and *spheres*, and circles, which I could have folded up in three only, of *Law*, *Gospel*, and *Spirit*, or of *letter*, *graces* and *God*, or of the *first*, *second* and *third heavens*; but I saw God something *abounding* and variously *dispensing*, and I followed him in that *fulnesse* and *variety* so far as he hath lighted my candle

I shall now discourse a little more generally of all these, and of

of the passage from these, and of God appearing in these, and his going out from these, till he hath scattered all these vails before him, that he and his may see and enjoy each other with open face, where we shall see as we are seen, and know as we are known.

The Christian passes through severall ages and dispensations; as Christ was in the world, so is every Christian; he was made under the Law, under Circumcision, under Baptism, and the Supper of bread and wine, and then he crucified all that flesh he walkt in under those dispensations, and entred into glory, for thus it behoved Christ to suffer and enter into his glory. Luk. 24.

The Jewish Church, or dispensation which was according to Moses and the letter, in which they were led out in carnall and more fleshly courses, as in the proceeding against the Nations by war and fighting, with all their other legal rites and rudi-

ments were a cleare figure of the Christian under age, or under tutors and governors, and worldly rudiments.

The Disciples of Christ, according to *Iohns ministry* and *Christs* in the *flesh* were another type or figure for all Disciples of their age and *ministry*, and the *Spirit* of Christ works in all the Disciples according to such a way, and proportion, and measure, and dispensation, *the heir as long as he is a child differing nothing from a servant, though he be Lord of all, untill the time appointed of the Father.*

Gal. 4. 1.

1 Cor. 3.
1, 2.

And I could not speak unto you as unto spirituall, but as unto carnall, even as unto babes in Christ, I have fed you with milk, and not with meat.

Rom. 1.
1 Cor. 3.
18.

And the great and excellent design or mind of God in all these things is onely to lead our his people, Church, or Disciples from age to age, from faith to faith, from glory to glory, from letter

to letter, from ordinance to ordinance, from flesh to flesh, and so to Spirit, and so to more Spirit, and at length into all Spirit, when the Sonne shall deliver up the kingdom unto the Father, and God shall be all in all, which last transition, or resignation, or resolution of all into the kingdom of God is not, as some think, onely when the fulnesse of times or ages is come, but is transacting and finishing in parts and members of the body of Christ, and is not one single act, point, or effusion of glory, but a perfecting and fulfilling it in the severall members of Jesus Christ, till the fulnesse of the stature of Christ be made up, and the Church become the fulnesse of him that filleth all in all.

For the day dawns, and the day-star arises in the heart, shining more and more, unto a perfect day; and he who is the bright and morning Star is still shining into the glory of the Sun of righteousness, and the light of the Moon

1 Pet. 2. 19.

Rev. 22.

shall become as the light of the Sun, and the light of the Sun as the light of seven dayes, till the Lord God himself be the everlasting light, and our God our Glory.

Thus is the *Christian* or *Disciple* of *Christ*, passing on upon the severall degrees, and measures, into the glory of *Christ*, and crucifying each condition as he passes thorough it, as all the *Disciples* have done before: the *Jews* passed out of that of the *Tabernacle* into the *Temple*; and from thence into the flesh of *Christ*, that *Temple* destroyed and raised up in three dayes, a greater then *Solomon* being there, and from thence into *Christ Crucified* and so into a ministry of spirit and life.


And the *Disciples* all of them had a measure of time and season in each Ministration, and God had his, when he filled the *Tabernacle* with a cloud, and the *Temple* with Glory, and the flesh of *Christ*.


Christ with *unction* or *spirit* above his fellows; and while God lived in each *ministration*, quickning, and *glorifying*, and *acting* it for himselfe, that presence of God and of Spirit, was to the Disciples like the Sun in Summer, shining upon them, the candle of the Lord shining upon their heads, and his secret upon their Tabernacles. But when the line of Gods season was run out to its point and extremity, that he would no longer stay there, nor have his glory inhabit in such or such a *ministration*, then that *ministration* became but a place of desolation, a solitary place for the Satyrs to dwell in, and the screech Owle to sing in, that is for the Spirit of Apostacy and of Antichrist or iniquity to possess and act in.


Job. 29. 2,
3.

And for Disciples to stay longer in any *ministration* then the Lord, or the life and Spirit of Christ is in it, is as if Lot should tarry in Sodom, Israel with the

D. 5. Ark.

 Ark, when God was departed, the Jews in the Temple, when the Vail was rent, and the glory gone off to the threshold, and from thence too; their house being left unto them desolate, even that house or ministration where the light of God did formerly dwell.

 As if the Disciples of Christ that went into the Grave should step in and sojourn there where his body had laine, and was risen and gone, seeking the dead amongst the living. The Disciples of Christ were a true figure of such, who when Christ was dead were embalming the body, and would preserve it with spices and ointments when the spirit and life was out of it.

 The Jews were a figure of such who would preserve their Law, and the shadows of all their worship, when Christ had left them, who was the life and substance of all that ministration. Peter and the rest were a true image of such, who

who in that *sword* he wore was a true figure of all such as *Christ* suffers in a *warlike* and *defensive* posture about his flesh, or whom he suffers to be so far conformed to the *fashion* of the world, as to guard & preserve those *fleshly* *priviledges* of his *presence* & *power*, amongst them, and in that activity of his to rescue and preserve, that flesh and body in which so much *glory* and *excellency* had appeared, and so many *miracles* were done, beyond that point or end of *ministration*, which God even the *Father* and the *Son* himselfe had set, was a figure of all such as should stretch out any *dispensation*, or *ministration* of God farther than the *line* or *principlall* *finew* of it will bear.

Let the Reader take notice that this following of the *Baptist* should have been placed next after the *Doctrines* of *Baptism*, but by reason of the *Authors* absence it was misplaced.

The

The Baptists.

Baptism of Water being a Legall Ordinance though a more cleer administration of Christ, was administred alwaies by persons of more than ordinary gift and spirit, for in all Legall administrations which pointed at and shadowed Christ, still they were performed by some properly and specially, and extraordinarily enabled for that Office or Ministration, and therefore the tribe of Levi was for administration of Ordinances then under the Law, and Abraham for circumcision, Moses, and Aron, &c. John Baptist, the Apostles, and the more then ordinary gifted Disciples and Philip, and Ananias: nor is there any extant in all the new Testament who did administer Baptism, but they were such as by a power and gift more than ordinary, could make demonstration of their calling to the

Gen. 17.

23.

the administration of water, which was first in that way of doctrine performed by him, than whom a greater Prophet hath not risen, even by *John* who Baptized, and so *Philip* and *Ananias*, the one working glorious miracles at *Samaritan*, the other having Acts 8. a vision from God to warrant and glorifie his call to that administration upon *Paul*, and so all the *Apostles* and seventy *Disciples*, were such who went about doing miracles as men excellently gifted for administration, and whereas the *Scriptures* make mention of some *Disciples* as Act. 10. 48. those with *Peter* who did not appear to do any thing more then others; nor *Philip*, nor *Ananias* at the time of their administration of water, it ought to be sufficient to us, that the *Scriptures* doth set forth *John Baptist* and the *Apostles* and *Disciples* that were more than ordinarily gifted, and *Philip* and *Ananias* who had sufficient warrant to themselves by such glory.

glory upon them for that Office and administration of *water* upon any, and for those other *Disciples*, surely we see and read enough to tell us, in those that were so gifted; and in them and their gifts, there is *light* enough to shew us the *glory* of those *Baptists* that did undertake to administer, which in the *Scripture* method is sufficient for all others of whom the *Scripture* is silent.

And for that of *Christs* Disciples, both in *Johns* time and *Christs*, and after his *Resurrection*, in the *Acts* of the *Apostles*, baptizing by *water*, we finde this; That the Lord *Jesus* himself baptized none but his *Disciples*, nor did he in his first sending them forth, give them any power to baptize as in his *Ministry*, but they baptized upon *Johns* account, that of *water* being his ministration who baptized unto *Christ* as well as they, though not in that cleernesse of ministration and *Doctrine*, as they did, and therefore

Mat. 10.

therefore *Paul* did tell the *Corinthians* he was not sent to Baptize, and did it according to his spirituall liberty, he was a Jew to the Jew, &c. and *Peter* and the rest did it upon the like account: though I beleve they were under more bondage to these outward things, as washing, for *Peter* was an Apostle to the Circumcision, and *Ananias* who baptized *Paul* was a Jewish Disciple.

1 Cor. 1.
17.
Gal. 2. 8.

And further, I beleve; that as the Lord did suffer the Law of Ceremonies to dye out by degrees and to be worne out by the ministration of the Gospel, so he did that part of *Johns* Ministry, of washing, by the Baptism of Christ, of his Spirit, I must decrease but he must increase, which surely was spoken not according to the persons of *John* and *Christ*, but according to their ministration which is the great thing the Scripture takes notice on.

Joh. 3. 30.

The

The Spirit and life of outward Ordinances.

THe second *Man* or *Adam* in whom we all live, is a quickning spirit, and the Lord from heaven, and is at the right hand of God, viz. in the choicest glory of the Father.

That by which the people of God, or all true Christians are born, is the seed of God, or Word of God, or the divine nature of Jesus Christ, or the Spirit of God, which is called *sanctification*, regeneration.

That the true spirituall Christian is that new creature that sanctified one, or regenerate one, who is thus born, and hath Christ formed on him, and this new creature is fed by the Spirituall life of Christ.

That the new creature, or spirituall man, is one who receives all his growth and encreasings in

in the power, seed, and Principle of the Spirit of God, or Jesus Christ.

That the *Ministry* or Ministration by which he grows up to that fulnesse of stature in Jesus Christ, is a *Ministry* or ministration of glory and spirit.

That the true and spirituall Baptism, by which every Christian is baptized into Christs death, is the Baptism of Blood, which is the righteousness, spirit, or life of Christ.

That the due and spirituall Sacrament of the Lords Supper is the very body and blood of Christ in the Spirit, or that pure spirituall nature of Iesus Christ, quickning and feeding up the Christian into a spirituall life and union with God.

That the true spirituall Minister is Iesus Christ, who is called a Minister of the Sanctuary which the Lord pitched and not men.

That Jesus Christ is the true Spirit

Spiritual Apostle, sent out from God to reveal the Father, and is so called by the Spirit of God in Scriptures, the *Apostle* and high-priest of our profession.

That *Iesus Christ* is the true *Spiritual Prophet* that teaches his people so as they are all taught of God, and is so called in Scriptures a Prophet, which the Lord God raised up, in stead of *Moses*.

That the true *Spiritual Pastor* is *Iesus Christ* who is that one *Shepherd* prophesied on, who can lead his people onely into green Pastures, or places of life.

That the *Spirits* of just men made perfect, or the true Christian in spirit are those true *Spiritual Elders* in the *New Testament*.

That the true *Church of Christ*, is that *Spiritual* company whom Christ hath washed in his blood, clothed in his righteousness, sanctified in his spirit, espoused to himselfe, this is the *City of the living*.

living God, the heavenly Ierusalem, the generall Assembly, and Church of the first-born, the House, and Temple, and Kingdom of God.

That the true spirituall keyes of the Kingdom of God is the very Spirit of God, the very Spirituall power of Jesus Christ upon beleevers and unbeleevers, who hath the keyes of David, and opens, and no man shuts, and shuts, and no man opens.

That true spirituall excommunication is Jesus Christ, who is mighty in Spirit and Power in all his, pronouncing an *anathema maranatha* or curse upon all flesh, and delivering the body or sinfull flesh over to Satan, or the power of darknesse, whereby flesh and every fleshly member is cast out from all communion with God and Jesus Christ, and from those who are indeed born of God, and are the true Spirituall Church of God, which is no more then that true difference and distinction, which

which Jesus Christ puts betwixt
the *pretious* and the *vile*.

The true Spirituall Gospel-
Order, which the *Apostle* rejoy-
ced to behold, is that *spirituall*
distinction and variety in the
body of Christ, wherein one
Member differs from another in
measure of Spirit, and *Glory*, and
Power, and yet all compleat and
make perfect that *body of Christ*
in the Spirit, for he being a *spi-
rituall head* must have a *spirituall*
body.

The true Spirituall government
is Christ reigning in the Saints in
Spirit, ordering them in thought,
word, and deed, holding forth
his power, and scepter, which is a
scepter of righteousness against
flesh and blood, Principalities and
Powers, spirituall wickednesse in
high places.

The true Spirituall Covenant
is the *New Covenant*, which God
makes with us in *Christ*, and
wherein he is manifested to be
their God, and they his people,
to

to teach them, and write his law in Heb. 8.
their hearts.

The true Spirituall Ordination is the hand of Jesus Christ, stretched out or laid on upon the Spirits of such Christians as preach or Prophecie of the Ministry of the Gospel, that is, such are rightly and purely ordained, and sent out, who are sent out from the power of the Lord Iesus, to whom all power in heaven and earth is given, and are annointed of him to preach the Gospel and sent of him, who ascended to give gifts unto men, some Apostles some Evangelists, some Prophets, some Pastors, some teachers.

The true Spirituall tryall or examination of the gifts of any is then, when the Spirit of the Prophets is onely subject to the Prophets, that is when the gift by which any one speaks of Iesus Christ is manifested in the hearts and spirits of the Saints, when they see the truths they minister
as

as they are in Jesus, and in themselves, and in them that are spirituall, and truly *anointed* by the same Spirit; and so are all Prophets according to the *measure* given, or as they are all *baptized into one spirit and body*, and have all received of his *fulnesse*, who is that great Prophet raised up of our *brethren* like unto *Moses*, and are redeemed to be *Kings*, and *Priests*, and *Prophets*, even partakers of all his *offices* in Spirit, he being the spirituall *head* of all his, who are the spirituall *body*, his *Church*.

The Christian under Episcopacy, Prelacy, Presbytery, Baptism, Independency, &c.

THe whole world was divided into *Jew* and *Gentile*, the *Jew* was that onely *visible Church of God*, to whom pertained the *glory*, and the *adoption*,
and

and the Covenants: and yet this Jewish Church was exceedingly false from its glory and purity both of Priesthood, and Worship, and administrations, when Christ came: So as now the Prophecy seemed to be fulfilled, they were now without a King, and without a Priest, and without a Sacrifice and an Ephod, and a Seraphim; and were corrupted with many traditions and doctrines of men, teaching for doctrines the traditions of men: Thus was the Jew, and their Church.

Hosea

The Gentile had changed the truth of God into a lye, and had worshipped the creature more than the Creator; and had changed the glory of the incorruptible God, and were given up to a reprobate minde, and were therefore called sinners of the Gentiles alienated from the life of God, strangers to the Covenants of Promise; thus were the Gentiles full of Idols and Idol-temples, sacrificing to devils, and that

Rom. 1.

that way of the knowledge of God, which was both in the law written in their hearts *accusing or excusing*, and in the whole Creation, where the *eternall Power and Godhead was clearly seen*, even in the things that did appear, even that way of the knowledge of God in them was darkned, and *they became vain in their imagination, and their foolish hearts were darkned.*

Now when Jew and Gentile were both thus, yet God had his people amongst both, amongst the Jew, where *Zacharias the Priest, Elizabeth, and Mary; and Ioseph, and Simeon, and Nicodemus a Ruler of the Pharisees, and Ioseph of Arimathea, with many such, were like so many Stars in a dark night.*

Among the Gentiles there was a *Iob, a Queen of Sheba, a woman of Canaan, the wise men that came to Ierusalem, the Greeks that came to see Iesus, Cornelius the Centurion, so as in every Nation*

Nation he that serveth God, and
worketh righteousness is accepted *Acts.*
of him, and God is no acceptor of
persons.

When *Iohn* came, who was a
burning and a shining light, he
preached to, and baptized all *Ju-*
dea, who went out to the Bap-
tism of *Iohn*, and taught his Dis-
ciples by formes of Prayer, and
such rudiments, to their weak-
nesse, and God had his people
here that were under no more
knowledge of *Christ*, nor higher
revelation, then this washing to
Repentance, and to him that
should come after him, and this
low way of communion with God
in forms or rules of Prayer given
out by *Iohn*, for so *Iohn* taught
Disciples.

When *Christ* came preaching
the Gospel of the kingdom, and
teaching in Parables and Miste-
ries, he had a People and Disciples
who knew little of his sufferings
that he should dye and rise again,
as *Peter*, and the rest, and knew

E

little

Rom. 2.23

little of that glorious doctrine and *truth* which he spake & preached to them, till he took them alone and expounded to them those *Mysteries*; and his Disciples were under a form and *rule* of *Prayer* as *Iohns* were, *Lord teach us to pray as Iohn taught his Disciples*: They saw little more of him than his *fleshly presence*, and *miracles*, they loved him, and clave to him, and followed him, but had very *few discoveries* of him in Spirit, except some few of them, *Iames* and *Peter* and *Iohn*, before whom he was transfigured in the Mount, which was but figurative and typicall of a more *spirituall revelation*: And when the Spirit of Christ was come, and the Apostles were sent forth in clearer evidences and demonstrations of *Truth*, then some were under *Iohns Baptism*, and knew not of any *Holy Ghost*; some were under the *law*, and zealous of the *Law* and *Circumcision*; some regarded a *day*, some eat *herbs*,
some

some were eating such things as ' were sacrificed to Idols. 1 Cor, 8.

So as here Gods people were found some in a corrupted Church, as that of the Jews, some under false worship and traditions, some under Legall rites, under formes or rules of prayer, some under Johns Baptism, under bondage of dayes and times and other outward things, under the ignorance of Christs death and resurrection, and of the holy Ghost,

So as all these things considered, there will spring these Conclusions.

That the Nations commonly called Christians, who are under the account of others as false in their Church-constitution; worship, forms, and order, yet these things are not exclusive to the true Christian in Spirit, or one born of God, but in these commonly called Christians, though under Episcopacy, or Prelacy, or Presbytery, yet there may be such as

Rom. I. 17.

have the true seed of God in them, partakers of *Iesus Christ*, true *Disciples* of *Iesus Christ*, respectively to *regeneration* or the *new birth*, if they wait in the *encreasings* of *Christ*, and revelation of *righteousnesse* from *faith* to *faith*.

That there are true and *spirituall* *Disciples* of *Iesus Christ*, under *forms* of *Prayer*, who have little more *communion* with God then in those *forms*, as of *Common-Prayer*, *Book-prayers*, outward *rules* of worship; so as they wait in these to come up into higher *revelations* of *Spirit* when discovered to them.

That there are such who are *Christians* anointed by the *Spirit* of God, under observations of *dayes*, *times*, *meats*, *drinks*, severall opinions of *Christ*, of the *Holy Ghost*, of the *resurrection*, of *Church order*, of *Baptism*, of *Water*; which is *Iohns Baptism* called *Anabaptist*; so as they all in these severall measures passe on

on from faith to faith, and glory to glory. Rom. I. 1.
2 Cor. 3. 1.

The Christian in truth.

That which forms, essentiate, or constitutes the true *Christian*, is the Spirit of Jesus Christ, *that which is born of the Spirit is Spirit*, so as a man is a *Christian* from birth, as he is born a *man*, so he is born a *Christian*, both are from birth, and seed, the one of flesh, the other of Spirit.

The *Christian* is one, who is of the *second Adam*, as all men are of the *first*, and the second man is the *quickning spirit*, the Lord from heaven, and so are they that are heavenly.

The *Christian* is one, in whom *Christ* is formed or figured (as the Greek word implies) one that bears the *image of the heavenly man*; who is the *Image of Jesus Christ*, as Jesus Christ is the Image of the invisible God.

Ephes, 2. 1.

The Christian is one, who hath the incorruptible seed in him, or *the word which liveth and abideth for ever*, which word is the Lord Jesus Christ who quickens the Saint, and is the life of the Saint, *you bath he quickened who were dead in trespasses and sins.*

The Christian is one, who is in fellowship and conformity with *Jesus Christ in his crucifyings, death, and resurrection, in whom the flesh, and life of the flesh must dye, as it did in him, and the Christian, as Christ did, must live in Spirit to God.*

2 Cor. 5. 8

The Christian is one, who is the *new creature, or new man*, for he that sits upon the Throne in his Spirit saith, behold I make all things, all new, *old things in him, as corruptions and lusts do passe away.*

The

The Ministry that hath been since Antichrist or the mystery of iniquity reigned without, or in the worship of God in all Societies of Christians called Churches, whether in Presbytery, Independency, or Baptism, is not the same with that first Ministry of the Gospel in pure gifts, and is no other then the witnesses in sackcloth.

THe Lord Jesus ascended up on high, out of flesh into Spirit, and gave gifts unto men, he gave some Apostles, some Evangelists, some Prophets, some Pastors, some Teachers.

Eph. 4. 8.
ἀναβὰς εἰς
τοὺς οὐρα-
νούς.
Eph. 4.

In this administration of gifts the mystery of Jesus Christ, or the Gospel was revealed, and carried on, till the time Propheesed on by the Spirit of God, wherein the mystery of iniquity should

2 Thes. 2.

2 Tim. 3.

1, 2. 31.

ἐλθὺν ἡ ἀ-

ποστασία

πρῶτον

καὶ ἐπὶ χα-


λεστοί.


prevail, and the *falling away* should be, and the *man of sinne* should be *revealed*, and *perillous times* should come : and this *mystery of iniquity* did so darken and overcast all this administration of the Gospel in gifts, and ordinances, or outward administrations, as there was a visible *Apostacy* respectively to those very pure gifts of the Spirit, and pure administrations respectively to the first institution, and this is more then the experience of our own age, and the times before, so farre as any *History* can make apparent, doth clearly demonstrate ; so as that administration of Spirit or Ordinances, which hath been in severall times since the first pure Gospel-day, or time (wherein the Spirit did minister in truth and demonstration) hath been but in some faint and small discoveries of the Spirit and Letter, as in those of *Huss*, *Luther*, *Wickliff*, *Calvin*, *Peter Martyr*, and *Bede*, with all the rest of our many

many Martyrs in the *kingdom*, who were glorious *lights* respectively to the darknesse of that generation, yet if compared with the pure glory of the first Gospel-administration in *gifts* and *ordinances*, were far below, and in *darknesse*, and *weaknesse* to that; so as I look upon all Gods ways of the *administration* of his Gospel to hold some *proportion* one with another; the *Tabernacle*, and *Temple*, and *Laws* of outward *administration* were such wayes and means God did appear in, and so in the *Priests*, and *Prophets*; God at *sundry times* and in *divers manners* speaking to our *fathers*, and afterward God took up our very *flesh* to administer in, and so came, and spoke to us by his *Son*, and after all these, the *Lord* went out from these after his *usage* of them, and appearance in them, and then they were no more an *ordinance* or *way* to God, as they formerly were; nor did ever the *Lord*

E 5 enjoin

Hebr. 1. 1.
 πολυμερῶς
 καὶ πολλοῦ
 ἔργου.

enjoyn, the *restitution* or *reassu-
ming* of them again, when the
Temple was once rent, the *vail*
of it, the *Lord* was no more in it,
nor in their *Priesthood*, and *Sa-
crifices*, &c. nor when once the
Lord Iesus had ended his *admi-
nistration* in the *flesh* upon the
Crosse did he ever restore it in
that very way again, or intend
it according to that first ap-
pearance, but in a more *glorified*
state.

And so in all *reformations* re-
spectively to these former *admi-
nistrations* they never returned
back, or reassumed the same again,
after once God had refused it, and
laid it by. When *Christ* came in
the *flesh* he did not make it his
work to settle the *Priesthood* a-
gain, but to lead them into the
spirituall glory and fulfilling of
all those *legall dispensations*, and
carry them on into more *Gospel-
administrations*, and that which
was more *excellent* and *perfect*.

So it is in that first *Gospel-ad-
ministration*

ministration of *gifts* and *ordinances* after *Christ* ascended, there were such pure *operations* of *Spirit*, as in *gifts*, and some outward *institutions*, and *Church-administrations*, but these were only the *Ministration* for that *age*, as the *Tabernacle* was for its *age*, and the *Temple*, *Priesthood*, and *Sacrifices* for their *age*, and the *flesh* of *Christ* for its *age*, or *time*; so as the *falling away* is no more, but the *Lord* gathering up, or *taking* in the out-goings, *operations*, or *gifts* of his *Spirit* in such a way of *ministration*, and till this was done, there was a *withholding* of the *mystery* of *iniquity* from being *revealed*; therefore saith the *Apostle* to the *Saints*, Ye know what *withholdeth* that *he might be revealed* in his *time*, and *he who letteth* will *let*, till *he be taken out of the way*; and truly that *mystery* did not work freely, nor powerfully, till the *Lord* had removed the *glory* of his *Spirit* from the *Churches*, the
pre-

2 Thes. 2.

6.

τὸ κατέχον.

vers. 7.

ὃ κατέχον.

presence of which did exceedingly prevent, and withhold, and put an hinderance to the revelation and dominion of that man of sin.

And the Spirit of God foreseeing God about to leave this ministration of Gospel-glory, to the world; and bring a night upon all that day and brightnesse of his Son, prophesied of the times to come, and to succeed that glory, viz. in the last dayes periklous times shall come, men shall be lovers of themselves, covetous, proud, boasters, &c. despisers of those that are good, high minded, lovers of pleasures more then lovers of God; having a form of godlinesse, but denying the Power thereof.

2 Tim. 3.
2, 3, 4, 5.

But there were false Prophets among the People, even as there shall be false Teachers amongst you; who privily shall bring in damnable Heresies, &c. and many shall follow their pernicious wayes, by reason of whom the

2 Pet. 2.
1, 2, 3.

the way of truth shall be evil spoken off, and through coverousnesse shall they make merchandize of you.

Beloved remember yee the words which were spoken before of the Apostles of our Lord Iesus Christ, how that they told you there should be mockers in the last times, these be they, Seperating themselves having not the Spirit.

Jude 19.

Little children it is the last time and as ye have heard that Antichrist should come, even now are there many Antichrists, whereby we know that it is the last time.

1 Jch. 2.18.

So as from all these places of the Apostles, we may see their Prophecies of the Antichristian times, which are the times of the flesh, and of the Spirit of iniquity, raigning amongst the Saints, or in the Christian world, the Lord of Glory Iesus Christ in Spirit, being all this time crucified in Spiritual Sodome, Egypt or Babylon, which is the Kingdom

dom of the *Flesh* and the *Powers* of *Darknesse*, and this is the State and condition of the Church of *Christ*, or those who are the *Spiritual* vessels, or *Golden cups* of the *Lords Temple* and carried away captive, and live under the *Power* of *Flesh*, and of *Spiritual* wickednesse. So as all the time of the reign, and Prevailing of this mystery (which mystery is in a threefold *Principallity* or *eminency*, viz. of the *beast*, the *false Prophet*, and the *devil*, all which *three* work as well without, unto the world, as within, in the *flesh* of every *Saint*) all the time of this reign or prevailing is not a time of any *restitution* or *restoration* of the first ministry or *gifts*, or ordinances as was in the *Apostles* times, but is the state and persecution of the *Lord Jesus* in *Spirit*, and the time of the *womans* being in the *wildernesse*, all things in this time seeming as a *wall*, and *barren* dispensation about her, not inhabited.

Rev. 19. 20.
τὸ θύειον
μετὰ τὰς
• ἑξῆς
πενήντης
ὁ διάβολος.

Rev. 12. 6.
ἡ γυνὴ
ἔφυγεν εἰς
τὴν ἔρημον.

inhabited by the *Spirit* of God and she in a retirement of *Spirit* dwelling with God, out of the power of the *Dragon* who casts onely his flood after her, but not upon her.

So as here is no more in this time of *Antichrists* raigin in the *Flesh* and the *World*, but only the *Churches* oppression in *Spirit*, and the crucifying the *Lord* in *Spirit*.

And all these appearances of the *Lord Iesus* in many glorious *Saints* who in particular ages appeared were but appearances of him who is that *Faithfull* and *true witnesse*, against this power of the *man of sin*, and were but drops of the *vials*, *Soundings* of the *Trumpets*, *openings* of the *Seales*, before the *Battle* of the great *Day*, when fire shall come down from God out of heaven, *Rev. 20.9.* and devour them, the *Lord Iesus* being revealed in flames of *Spirit*, and glory, against all *Flesh*.

So as there is not any word appearing

pearing in all the *Scripture*, that
 the first ministry by *gifts*, and
ordinances shall in any measure be
 continued, though in part, or in
 reservation to the restored, as if
 this were the great worke the
Lord intended to bring to passe,
viz. the setting up a purer *mini-*
stery of *gifts* to teach his people,
 or restoring some *legall ordinan-*
ces, as *Baptism* of water, the
Church way, or *Presbytery* of
Elders, and all the *glory* of the
 last times or ages should be only
 the bringing in these, and taking
 them out of the hands of *Anti-*
christ, all which arise from a mi-
 stake of the *type* of the *Iewish A-*
postacy and *captivity* which figu-
 red out the *Spirituell Church* or
 new *Jerusalem* in *Babylon*, or
Captivity to the *flesh*, or *man of*
sin in all his deceivablenesse and
Power, and the restoring of all
 shall be onely the appearance of
 the *Lord Iesus* who shall destroy
Antichrist with the brightnesse
 of his coming, and the two ed-
 ed

ed Sword of his mouth, his Spi-² Thes. 2.
rit.

And there is not a word spoken in all the *Scriptures* of these things to be restored as *gifts* and *ordinances*, but the *glory* of the *Lord in Spirit*, and therefore the Reformation or Restauration that the *Lord Iesus* brings with him, (for *Moses*, *Ioshua*, and all the reforming *Kings of Judah*, were but types of him the last and most excellent and glorious Reformer, *King of Kings*, and *Lord of Lords*,) that Reformation I say that he brings with him, is the revelation of himselfe in *Spirit*, he and his *Father* being the *light* and *Temple* of his people, for there shall be no other there.

Rev. 21. 22.
Isa. 60. 19.
vñov ex ei-
ñov iv autñ
ñ ðeds ð
παιτων γε-
νης.

This shall be a glory without *Sun* or *Moon* or *Stars*, or any such low or faint appearance as *gift* or *ordinance*, but the *Lord God* shall be the *everlasting light*, and *God* the *glory*; and *light* shall cover the *earth* as the *waters* cover the *sea*: *light* shall not
Sparkle

Sparkle or be in bright beams as in a gift or an ordinance, but it shall flow out from the Lord himselfe, even cover the earth, swallowing up or overflowing all earthly administrations. And it shall be as much *Apostacy* in the *Saints* to go back to that first ministry of the *Gospel-times*, which was the *ministry* to the first *discovery* of that *mystery* hid from ages, as it would have been in them to have gone back to Jewish Temple and *Priesthood* &c. And have taken the setting up of those to have been the great and only *Reformation* of *Christ* come in the *flesh*, and as the *Lord Jesus* himself did in his coming in the *flesh* fulfill all these, and destroy nothing, save only as to the outward and perishing nature of those ordinances and *Rudiments* of the law; So in this his *last glory* to be revealed in the *saints* here, he shall not destroy any of the first ministry of the *Gospel* by gifts and ordinances, but shall fulfill

fulfill it, It being but a *type* of his glory to be revealed in the *Saints*, and the former ministry is onely destroyed as to that outward *perishing* part of it.

And this destruction of *Antichrist*, and the glory to be revealed, is the *Prophecie* of the *Prophets*, and *Iohn* in the *Revelation* and is the sum and substance of all *types*, and *ministrations* which were before.

So as all the pretended *Reformations* by *gifs* and *Ordinances*, which tends to a reducing us to that first *ministry* of the *Apostles* times, which that of *Presbytery*, of *Independency*, and *baptism-way* endeavors, is but a building up such things as the *Lord* would have destroyed; it being an administration which he would use no longer, & therefore suffered *Antichrist* to prevail upon it, and the *man of sin* to overcome it, and as *God* to sit in the *Temple*, or in all that outward *form* and *worship*, figured out in that

that word the *Temple* as *God*, or as *God* himself used to do, when he was pleased to appear there.

And therefore all that *ministry* and *Pastourship* and teaching is not at all upon the account of the first *Gospel-ministration*, according to that very *glory* of the *gifts*, and pure *anointing*, by which they did minister as the oracles of *God*, and very *truthes* of *God*, as they did then, so farre as they spake or did any thing in the *holy Ghost*: but they now, I mean the *pastours*, and *ministers* do speak and minister doubtfully, darkly, uncertainly, more in the *flesh* then the *Spirit*, not at all in any thing of unction, or *anointing* exceeding any private *Christian*, or distinct according to any *gift* of the *holy Ghost*, but so farr only as they exceed others in parts, wit or learning, which are upon a lower account of the *Spirit*, then the firsts *gifts* upon that of *Arts*, and *sciences*.

And

And therefore if *Pastours,*
ministers, and *Christians,* who
 cannot now minister as the ora-
 cles of God, nor according to the
 very gifts of the holy Ghost then,
 will be content to *Prophecie,* as
Christ will only allow his Wit-
 nesse to do, even all that bear
 Witnesse of him, in *Sackcloth,* Rev. 11.
 according to that *poor, low,* and
legal account and humble con-
 dition they are in, it being yet the
 time of *Antichrists* raig, not of
Christs, and not assume to them-
 selves the names, Offices, Prehe-
 minence, glory, obedience, very
 administrations, which were
 then in power, and in the holy
 Ghost, both in *Pastour* and
Churches, and not walk as full
 and rich and wanting nothing, Rev. 3.
 when as they are *poor, miserable,*
 and *naked.* The Church of *La-* Rev. 3.
odicea being a figure of all such,
 for my part, I then shal look on
 all such as in the Spirit, and walk-
 ing humbly with God, and pro-
 phesying in *sackcloth,* and waiting
 for

for the coming of the Lord Jesus; nor do deny, but Christians in these ways and administrations have enjoyed God sweetly, though they be not such wayes as God approves on, though he suffer: as many of the Godly Bishops, and Martyrs, did enjoy Jesus Christ in their times of Ceremonies and Forms of Prayer, God still appearing to his, as they are in Christ, not in such or such an outward way or form.

There remaineth two or three choice Scriptures to open concerning this, and they are these.

Eph. 4. 11,
12, 13.

And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and some Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, &c.

1 Cor. 12.
28.

And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers; after

after that miracles, then gifts of healing, helps. governments, diversities of tongues.

Go ye therefore and teach all Nations, *Baptizing them in the* Math. 28. *Name of the Father, and of the Son, and of the holy Ghost.*

Teaching them to observe all things whatsoever I have commanded you. and lo I am with you to the end of the world,

From all these Scriptures these Conclusions are made:

1. That there is a Ministry of gifts, of teaching, and ordinances.

2. That this is for the perfecting of the Saints.

3. That this is to last to the end of the world.

Now these Scriptures are much mistaken according to such results and conclusions.

The Scripture to the Ephesians, *Ephes. 4.* shews only that there was such a Ministry of gifts and offices, but not any such continuance of them to the end of the

θεός ὁ κα-
ταρτισμὸς
τοῦ αἵματος.

μετὰ κα-
ταρτισμὸν
οἱ πάντες.

ἵνα πληρω-
σῃ τὰ παύ-
τα.

εἰς ἐνότητα
τὴν πίστεως.

→

the world. For where it is said, for the *perfecting of the Saints*, &c. till we all come, &c. that hath relation to the tenth verse, or to *Christ ascended*, that he might fill all things; and this, of the *perfecting of the Saints*, &c. is onely an exposition or clearer interpretation of that tenth verse, how he fills all things, viz. by *perfecting his Saints* in the worke of the *Ministry*, or that glorious and spirituall administration of himselfe upon his, to bring them all into the *unity of the faith*, so as he may be *one in them* and *they in him*, the Lord one, and his name one, which is that *unity of the faith*.

Nor can this Scripture intend any other thing then this, viz. to shew first how the Lord fills all things, as in verse the tenth, and how he set up a *ministration of gifts* in the first discovery of Gospel-glory, he gave some *Apostles*; and how he himself perfects the *saints* by being their ful-
nesse,

ness, and so edifies or builds up his body, and brings forth that unity of the faith, or one glorious evidence and revelation of himself in the whole body.

Nor can any other thing bear the weight of such expressions but Christ himselfe. Who can perfect the Saints but Christ? Who can edifie the body or build it up but Christ? Who can bring forth unity of faith but Christ? For no gifts either of Apostle or Prophet, or &c. can perfect the saints. Though I have the gift of Prophecie, and understand all mysteries, and all knowledge, and though I have all faith, and have not love or Christ, who is the love of the Father, it profiteth me nothing.

1 Cor. 13.
2, 3.

But suppose it were so, that the Ministration of gifts and offices, there spoken on, were for the perfecting of the saints till the unity of the faith be, what doth this prove to the present Ministration of gifts and offices now,

E

or

ἔτι το ὅ
 δεὸς ἐν τῇ
 ἐκκλησίᾳ.

or since the *falling away* amongst us, for we have none of them in the pure *gifts* of the *holy Ghost* or *Unction*, and we must either have all or none; there is no taking these *gifts* and *offices* in *pieces* and *parts*, as they do generally, distinguishing them into *extraordinary*, and *ordinary*; the *extraordinary*, they say, are *Apostles*, *Evangelists*, *Prophets*, and these, they say, are ceased, but *Pastors* and *Teachers*, they say, are *ordinary*, and remain; But where is this distinction to be found in the *Word*, are not all *gifts* of the same *spirit*? Doth not the Scripture reckon them all equally necessary in the *Church*? Doth it any where speak of *Apostles*, *Evangelists*, *Prophets*, only for the first Age, and *Pastors* and *Teachers* for the Ages after? Doth not the Scripture say expressly, he hath set some in his Church? 1 Cor. 12. 28. and so reckons according to some order in the *excellency* of *gifts* and *office*,

office, not according to the expiration of some, and the life and continuance of the rest, saying, *Apostles, Evangelists, Prophets*, are to cease, only *Pastors* and *Teachers* remain, but he saith plainly he hath set all these in his *Church*, not excepting one sort more then another ; nay a *Pastor* or *Teacher* in the true and proper gift and office, was as spiritual as the other, viz. of the pure anointing or the holy Ghost ; but *Pastor* and *Teacher* hath been considered in a lower capacity, and *industry, art, naturall parts, and learning* have been taken in in after times to the composition of a *Pastor* and *Teacher*, and upon this account those offices have been thought ordinary, which were upon the meer and pure account of the holy Ghost : so as if they will have *Pastors* and *Teachers* only remain, where is the Scripture for excepting the rest, and where are the very same gifts ? And pure anointing of

Spirit for watching, feeding, and teaching?

Eph. 4.

1 Cor. 12.
28.

And if they will have these Scriptures to hold forth such a continued *Ministry* of necessity to the perfecting of the *Saints*, where are all the rest, *viz. Apostles, Evangelists? &c.* for all are reckoned both in *Eph. 4. 1 Cor. 12. 28.* and where are those very gifts of pure *anointing*? And why so many hundred years without these? What hath become of the *Saints* since the first great *falling away*? How have they been *perfected*? If all these were for that very work, and yet not *visibly* extant for so many years? Nay, the pure gifts of the *anointing* of the *Holy Ghost* not appearing in any of the most glorious *Reformers*, as *Luther*, who had much darknesse, as in that of *Consubstantiation*, and in his passions to King *Henry*, and in many other particulars of his *&c.* and so of the rest, save only they *shone forth in the more glory* because

cause of the *darknesse* of that *Generation*.

For that other Scripture in *Matthew 28*. Go teach and baptize, and lo I am with you, it is only (as I take it) and meerly in application to the Apostles and Disciples of that *Age* and *Ministration* whom the Lord bid go and teach what he had commanded them, and baptize into the name or mystery of God, which word baptize is a figure Christ uses to expresse the depth of a spirituall mystery, as in that, can ye be baptized with the Baptism that I am baptized with? And he shall baptize you with the Holy Ghost, *πνεῦμα ἁγίου* &c. And that phrase, to the end *ἕως τέλους* of the world, is (if more clearly *τῆς συντέλειας τῆς αἰῶνος* translated) to the finishing of the *Age*, or that *Age* of *Ministration*.

Some of these things are scatteringly spoken on in other places of my Book, but here more perfectly and clearly.

*Magistracy a Power ordained
of God.*

Rom. 13.

THe Magistrate is a power ordained of God; an Image of the Power and Judgment committed to Christ; Scripture and the gift of wisdom, justice, and righteousness are his unction now, as the oyl or anointing was his unction under the Old Testament.

Magistracy for form is not one and the same, but divers, according to the severall polity of Nations & Kingdoms, by Kings singly, or Kings and States joyntly, as in this Kingdom, or States singly, as in the old notions of Monarchy, Aristocracy, Democracy, and that each Nation is subject according to its polity, and form, to the respective government, and that Scriptures cloath and invest that form in its very first being and constitution, and that
form.

form receives an *Image* of *God* upon it, as the first *man*, who as soon as he became such a model of earth or clay become a *man*, and had the glory of *God* upon him and *dominion* over the creatures.

These *Powers* and *Magistrates* upon earth are set up for the punishment of *evill doers*, and for the praise of *them that do well*, *justice* and *righteousnesse* being that very *line* or *golden reed* by which they are measured, the very *Scales* by which *God* weighs them, where if they bee found too light, he gives their *Kingdoms* to another. Rom. 13. Dan.

All lawfull subjection is to be rendred, *honour* to whom *honour*, *tribute* to whom *tribute*, and subjection to every ordinance of *man* Rom. for the *Lords* sake; *Prayers* and *Supplications* are to be made for them, that we may lead a *peaceable* and a *quiet life* in all *godlinesse* and *honesty*.

Magistracy is set up, not only

Rom. 8. 28

to be an *Image* of *Christ* to the world, but to administer Peace and Judgement to the world and Societies of men, and more principally to his people in the flesh, who while they are nursing fathers to them do administer truly, and to Christ in his people; when Persecutors, Christ still turns their administration, though evill in it selfe, into good for his, all things working together for good to those that love God.

The high and glorious design of Christ in Magistracy is to open a way in all their kingdoms and dominions for the Spirit of God to breath in, Kings shall be thy fathers, &c. and walk in, in such outward administrations as it pleaseth the Spirit of God to appeare into the Saints, who are in flesh and weaknesse, and so far as concerns any outward administration of Christ, *Iesus Christ* becomes a subject in his Saints to the power he hath committed to Magistracy, they having power
to

to hinder and further his spirituall *design* so far as it comes forth in the outward man ; therefore all power of Magistracy turned against the *Spirit of God* in this appearance shall, and all such Kingdoms and Nations as proceed accordingly, *viz.* to oppose that Kingdom, Power and Dominion they receive from Christ against him in his spirituall Kingdom, shall be dashed to pieces like a potters vessel, *Be wise now, therefore, O ye kings, and be instructed ye Judges of the earth.*

Psal. 2.

But all such Nations, States, and Kingdoms as shall administer not onely judgement and righteousness in the world, but shall bring their *glory* and *honour* to Christ and his Spirit in his People : *Peace* shall be within their walls, and *prosperity* within their Palaces, judgement shall flow there like a river, and righteousness like a mighty stream.

Rev. 21. 24.

The discerning of Spirits.

THere was such a *Manifestation* of Spirit given to the people of God in the first *Gospel-times* as they could in the very *unction* or *anointing* of God discern Spirits and try Spirits, Yee have an unction and yee know all things, the same anointing teacheth yee, to another the gift of discerning Spirits.

1 Joh.

1 Cor. 12.

In this *Manifestation* of Spirit
 1 Joh. 4. 1. Were all *False-teachers*, *Deceivers*, *Antichrists*, and *Hypocrites* judged, and discerned; I will
 2 Joh. 7. I come to you, saith the *Apostle*,
 1 Cor. 4. 19. and will know, not the words of them that are puffed up, but the power.

This *Manifestation* of Spirit is that in which Spirituall men are known and revealed to each other, and have as full assurance of each other in Spirit and in Truth as men know men by the voice, features, complexions, stature

tures of the outward man.

The *Manifestation* of Spirit may be darkned, and clouded in Christians sometimes, and hath been in the purest times, when the Disciples did not know *Simon Magus*, nor *Demas*, nor *Hymenaeus*, and *Philetus*, nor those that went out from them, nor *Judas*.

Act. 8.

1 Joh. 2. 19

The *Manifestation* of Spirit hath been much lost and darkned in the Churches for many hundred years, since the *Antichristian* darknesse was upon them; and therefore they have judged Spirituall things in a mist, and in much dimnesse and doubtfulnesse, it hath been neither night nor day.

For supplement of this *Manifestation* of Spirit, Christians walked by *Candle-light*, and *Star-light*, and set up marks and signs of tryall and demonstration in the letter and outward man, so as any hypocrite might appear for a true *Christian*; and therefore

foremost of their way of *Manifestation* hath been from formall *relations* and confessions of faith, and experiences according to the *Law* or *standard* of their own *Spirits*, trying and judging all other measures of grace by their own.

The experience of Christians, who have the *Spirit* of God in them, is very clear concerning the workings and *manifestations* of the same *Spirit* in others, as in *Prayer*, *Preaching*, *Propheying*, *Conference*, *Conformity* to *Christ*, *Spiritnall conversation*, so as Christians can in a manner say, the *Spirit* of God is here and here, or here I tast, and see *something* of God; here is a *spirituall* favour, there is none; as in naturall things there is such a proportion betwixt the *sense* and *object*, that the *sense* knows and discerns its own *object*, as in *smelling*, *tasting*, *seeing*, *hearing*, so in *Spiritnalls*; and as there is an *outward*, a *letter*, or *Scripture*.

pture-Christianity by which men are distinguished as *Jew* and *Gentile*, as *Professors* and *Prophane*, as of the visible *Church* and of the *World*, so there is in the true *spirituall Church*, or *Kingdom of God in Truth*, a more pure spirituall and glorious way of knowing each other according to that true spirituall glory, nature, and light that each walks in, being all *children of the day* and of the *light*. And this is no more then the fulfilling of that promise, then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not, but it is in that day when the Lord makes up his jewels, which is the more glorious revelation of *Iesus Christ* in the *Saints*, gathering his people into more unity and glory of Spirit.

Ephes.

Malac. 2.

All works and fruits of men, as they are *Christians* and spirituall, must either be judged and discerned

discerned in the same Spirit and measure of light and glory in which they are wrought, and from whence they flow, or else it is but a meer formal, outward, pretended, false, and fleshly way of judging in those that so judge; and thus the tree is truly and purely known by its fruits, and faith by works: The same Faith and Spirit shining and discerning, in those that judge the works of their faith, who are judged.

And thus we may see how Synods and Councels of men, and visible Churches have erred in their judgments, and discernings of all others, judging all higher attainments of light and glory, heresie and schism; and by this sentencing the Lord himselfe, and confining him only to their own measures and degrees, which is that very spirit of Antichrist sitting in the Temple of God, and judging as God, nay judging God himself according to his other manifestations which they see not,

not, nor receive, unlesse they pretend to be that onely *select Apostleship* for interpretation and revelation of Scripture, as the *Apostles*, who were the first *Preachers* of Scripture; and this they must doe upon their *wayes* and *grounds* of *discerning*; but what shall be done to these that *judge* before the *time*, and the *day*, or more full *revelation* of *Iesus Christ*, the *false Prophet* shall be taken and cast into the *lake that burns with fire*; and these that *judge God* in their *brethren* according to such *manifestations* as are not in themselves, shall be judged of *God* their *Iudge*, even of the *Lord Iesus* the *Iudge* of *quick* and *dead*, *Cain* was an *image* of all such, *judging his brothers sacrifice*, and for that *was sentenced* of *God*.

*Principles of Warre and
Peace.*

Βασιλεία
ἐπὶ βασι-
λείαν.
ἔστι θ. ἐπὶ
ἔστι θ.
πολέμους
ἀποὺς πο-
λέμων.

Math. 24.
6, 7.

Exod. 21.
34.

1. **W**Ar is the more natu-
rall work of the *Nati-
ons* of the *World*, who shall, ac-
cording to *Christ Propheſie*, be
dashing one another in pieces
till the laſt appearance of *Ieſus
Chriſt*, there ſhall be *Wars* and
rumours of Wars, *Nation* ſhall
riſe againſt *Nation*, and *Kingdom*
againſt *Kingdom*.

2. War is from the *Law*, and
Principles of nature, according
to which the *Nations* of the
world live, and are acted having
no higher a law to raiſe them, and
carry them up into more glorious
diſpenſations, For the *Law* or
Principles of nature dictate thus,
preserve thy ſelfe, thy life, thy
lands, thy rights, an eye for an
eye, and a tooth for a tooth.

3. The true *Chriſtian*, ſo far as
he is in *nature* and under this
Law,

Law, he is acted according to the world, and to the meer Principles of nature and law; and therefore it is that the Christians to this day are found at the same work with the world, and two are grinding at one mill, two are in one field, two in one bed; that is, the true Christian and the meer naturall man are together in one work, at one plough, in one bed or way of peace, and worldly rest, till the Lord Iesus be more manifested in Spirit, or in his coming and revelation, and the one, or true Christian, be taken, and the other left, the one taken up higher into more Spirit, and more of Christ, the other left in their meer nature, and legal principles, and worldly doings.

4. The Jews were not only a type of the true spiritual Church, but of the Christians under the lowest dispensation; and in the model of their armed Tribes and Generals, as of Moses and Joshua, were a figure of the Christian

Mat. 24.

40, 41.

δύο ἐν τῷ
ἀγρῷ, δύο ἐν
τῷ μίλῳ
μία παρα-
λαμβάνει,
μία ἀφίει.

Exod. 13.

Josh. 1.

stian

Gal. 4. 2. stian under *pupillage* and *bondage* to *nature*, and the *laws* of *nature*; and so they were led out against the *Nations* who were a *figure* of *worldly Tyranny* and *oppression*, to recover their *land* of *rest*, or such *worldly* *priviledges* as they had in *promise* and *donation* from *God*.

καὶ ὅτι
πρότερος ἦν
νοβόμης.

Mat. 26.
52.

ἀπέστειλε
ὁ ἰησοῦς τὴν
μαχαιρὰν εἰς
τὸ τοπίον
αὐτῆς.

Joh. 17. 5.
Lu. 24. 26.
εἰς τὴν δὲ
ἐξ αὐτῆς.

5. Under the *Gospel* the *Lord* suffered the same *figure* in *Peter*; who walked about with *Christ* in his *fleshy* appearance; with his sword girt about him, and attended his *Person* till *Christ* bid him put it up again into his *sheath*, because he was now going out of that dispensation of *flesh* into more *glory*, into the same *glory* that he had with *God* before the world was, and was accordingly providing a more *spirituall dispensation* for them, even the *Comforter* or *Spirit of truth*, all which were a *figure* of all the *Disciples* of *Peters* *fellowship* and *weaknesse*, whom the *Lord* would suffer in an armed and

and *defensive Posture*, till he provided a more *spirituall Ministration* for them, and a way of more *spirit, light and glory*.

In order to Peace, and Suffering, an Love.

I.

The Will of God.

A Christian is most perfected in the *will* of God, in laying himselfe down to rest in the bosome of such providence as the Lord opens to him; for nothing creates perplexity and disquietnesse of Spirit, but when the will of man is in complying and in a motion distinct from the will of God, when the Spirit of man moves in its own fleshly course and circuit, and so runs out into a dispensation further then the law of present providence will fairly allow it: and in this way, men study, plot, desire, lust,
are

Jam. 4. 2.
ἐπιθυμεῖτε
καὶ οὐκ ἔχετε.

Isa. 16. 17.

Feb. 10. 7.
τὸ θέλημα
σου.
Joh. 4. 34.

Phil. 4. 11,
12.
αὐτάρκης
εἶναι.
1 Joh. 4. 27
Eph. 1. 18.
πρωτίσ-
μινες ὁφ-
θαλμοί.

are passionate, inordinate, unquiet
unstable, and like the troubled
sea foam out themselves; upon
this account, men lust and have
not, they kill and desire to have
and cannot obtain, they fight and
war yet they have not; are with
child, and bring forth winde, and
work no deliverance; they say
the bricks are false down, but
we will build with hewn stones,
the Sicamores are cut down, but
we will change them into Ce-
dars. The Lord Jesus held forth
another pattern and figure, Lo I
come to do thy will O God, not
my will, but thine be done; it is
my meat and drink to do the will
of my Father; the Apostle an-
swers this, as in water face an-
swers face, I have learned in
whatsoever state I am there-
with to be content, I can be aba-
sed, and I can abound, the reason
of all is, from the spirituall an-
ointing they receive, by which
their understandings are enlight-
ned to see all the various mark-
ings

ings and contrary contexts of providence meeting in one point or line, the will of God; so as all things work together for good to those that love God.

Rom. 8. 28.

παντα συν-

εργει εις


αγαθον.

2.

God changing dispensations.

THe Christian is most at peace when he is willing to be gathered up by God from such wayes and ministrations below as he hath lived in formerly, if he see God clearly in it, for God hath his times of letting out, and winding up, of using such or such a ministration, and then breaking it, and laying it by, and appearing in other, and we must not limit the holy one of Israel, nor fix him alwayes upon the same point of dispensation, he went out from his *Tabernacle* into his *Temple*, from thence into the *flesh of Christ*, and so into *ordinances*, and *gifts*, and *graces*, and *Spirit*,

Spirit, with the Jews he was in war, in peace, in captivity, in deliverance, or return; and in this exchange of dispensation, God reveals and shines forth his wisdom, glory, and power upon his and upon the world, which wisdom, power, and glory being in that fulnesse and infinitenesse in himselte, cannot appear in one globe and ball of glory below, upon this Creation, but as in parts, and scattered beams, and divers workings; and therefore Iohn saw the Lord in a vision like a Iasper upon a Throne, and a rain-bow round about the Throne; which rain-bow is a glory of many colours, or a figure of the glory of Iesus Christ in many appearances of things below



Rev. 4. 3.

ἵεις κύκλῳ

διὰ τῆς

δουλοῦ.

3. The

3.

The law of nature and grace.

THE Christian is one who should live in an higher region then *flesh* or *nature*, and when God saith *come up hither*, he shall live there, even in *Spirit* with him ; so as though *grace* destroys not *nature*, yet it *perfects* and *glorifies* *nature*, and leads it out into higher and more excellent attainments, then it can finde in it self; *nature* lives by this *law*, preserve *thy self*, *thy life*, *thy lands*, *thy rights* and *priviledges*, *avenge thy self*, *an eye for an eye*, and *a tooth for a tooth*, and love onely thy neighbour : *Grace* lives by this *law*, deny *thy self*, forsake *lands*, *life*, *houses* take up the *Crosse*, if he take *thy cloak* let him have *thy coat* also, love *thy enemies*, *blesse them that curse thee* ; when thou art reviled *revile not againe* ,

when

Mat. 5. 43.

Lev. 19. 18

Luk. 9. 13.

Mar. 10. 38

Mat. 5. 40.

44.

1 Cor. 4. 12

1 Pet. 2. 23.

when thou sufferest threaten
not.

4.

The Gospel method of victory.

Sufferings are wayes of victory in another method and form, he that conquers under persecution, receives in the enmity, wrath, and opposition of his enemies into himself, and there quenches it, and destroys it in Spirit; for the Christian being one with the Lord Jesus, flesh of his flesh, and bone of his bone, is partaker of that power and glory which was in Christ; and through him (who hath overcome the world) we are more then conquerors, and this is our victory, even our faith; and the strength and life of Christ is shed abroad through all his People, so as death hath no sting for them, and the grave no victory over them, the violence of fire is quenched,
mouthes

Ephes.



Rom. 8.

1 Jch. 5. 4.



monthes of Lyons stopped, kingdoms subdued. 1 Cor. 15.
Hcb. 11.

5.

How Resistings in some are of
flesh, and of the law of na-
ture in others.

RESISTINGS are ever from want
of conformity to the will of
God; and though God order
and dispose all the wayes of man,
and act them to his own purpose
and glory, yet the weaknesse and
self-ish courses of man are no
way excusable because of that, for
man acts from a principle of his
own, and of flesh contrary to that
revealed and manifested provi-
dence that God held forth to
him, and in that he originally and
naturally departs from God, and
becomes a god unto himselfe,
judging good and evil for him-
selfe, which is the tasting of the
forbidden tree, and seeks out many
inventions.

Rom. 8.28.

G

Thus

Thus it is in some, yet in others it is from that very *law of nature* and *self-preservation* under which they live and are acted.

6.

The advantage Christians have of bondage.

Act. 8. 1, 2.

There are times of *bondage* which God hath for his, and through which they must passe into more spirituall liberty and enjoyments of Jesus Christ; for God hath this design, to encrease his *Gospel* by scattering such as professe it amongst other people, that the *earth* may be filled with knowledge, and to make his own fulnesse the portion of his people, and to carry them through some conformity to the *flesh* of Jesus Christ, even the fellowship of his sufferings and death, which is most spirituall, as it is most inward, and in Spirit or *sittfull* flesh, but as it is more outward, and carnall,

carnall, as in persecution ; so it is a figure or image of the more spirituall : and further, the bondage of Gods people, according to this account I speak on, is in the type of the *Jews* bondage, when the *Caldeans* were to take *Jerusalem*, *Jeremiah* told them he that goeth forth to the *Caldeans* shall live, and shall have his life for a prey, and go forth, says he, to the King of *Babylons* Princes and live, but if ye stay in the City ye shall be consumed, which is a figure or shadow of abiding longer in any dispensation, or way, than God is clearly in it, and his presence appears upon it.

Jer. 38. 2.

7.

Upon what account the purest and freest outward liberty is.

THe People of God shall receive their best and purest outward liberty upon another ac-

G 2

count

count then their own strength, design, and activity, and that is by these wayes.

The glory of Christ and the light of God shining more in their faces and outward man, the nations shall bring their glory unto them, and shall take hold of the Skirt of him that is a Jew, Zach. 8.23 and say, we heare that God is in you.

The meeknesse, peace, love, and righteousness that shall appear from them, as beams from the Sun, shall much prevail upon the world, which are those only graces that the world can love and be enamoured on in Gods people, for they are graces that go out to the blessing, and prosperity, and preservation of the world, and in such a dispensation as this, it is, that all men love God, because he appears to them in things of their own nature, his Sun shining upon the unjust and his rain upon the wicked, and in such a dispensation it is that men shall love

love the people of *God*, while they shine upon them in such things as they can *bear*, and *love*, though still according to another *Revelation* of them; or *manifestation* of *God* in them, they shall be hated, as they do *God* himself.

And the other way for liberty is the *power* of *God* upon the hearts of *Princes*, and *nations* of which *Cyrus* and *Darius* were figures: and the *King* of *Babylon* *lifting up the head* of *Jer. 52* *Jehoiakin*.

And that other way is the *Spirituality* of *Gods* people, raising them from the love of worldly *Interests* and *Engagements*, save only for *righteousness* sake; and the *good* of *nations* in *administration* of *judgment*, and *peace*; and when *Christians* appear to the *world* more *disingaged* from the *love* of *power*, *Dominion*, *Riches*, *earthly glory*, and the *nations* find them not in their *owne ways*, nor desiring to live with them in their *borders*, and

fruitfull plains, nor seeking their vineyards, nor plucking apples from their trees; their jealousy, revenge, enmity, in part and persecution shal cease towards them, the other way is, God shal make Ierusalem a burthensome stone; and a cup of trembling to all nations, they shall be weary of afflicting them, because of the affliction that shal come upon them where they are carried away captive, and the Philistines were a type of this, when they found the Ark of God plaguing them with Emrods, and they were to send it away with an offering.

8.

*A word concerning Heresie and
Schism.*

SOME books have been written against me and I have been silent, and was rather willing to sit under the shadow of anothers contradiction and reproach, than to reply, till God by his Spirit, in
the

the hearts of such as did oppose, might bring forth *my righteousness as the noon day*; and then we, who had been enemies through the several measures of *light* we see by, and judging each other rather in *flesh* than *Spirit*, might rejoyce and embrace as *brethren* in the unity of the same *faith*; and I saw further, that in books of controverſie I left my adversary ſtil upon ſome account with me for *paſſion* and *reccrimination*, as all others do on all ſides, whom I ſee write; therefore I rather made it my choice to enter into the chamber or retirement of *Spirit*) and ſhut the door upon me till the indignation be over-paſt; for we can ſet but letter to letter, and *Scripture* to *Scripture*, and *argument* to *argument*, and *interpretation* to *interpretation*, and nothing can be judged till the day or time of more revelation of truth, till the *Holy Ghost* and *fire* ſit upon each of us trying every mans work of

what sort it is, and burning up that in us which is *hay and stubble*; for writing *book after book* in such a line of *Replies and Rejoynders*, hath usually more of *man* then *God* in it, and we seem to say with our lips we will prevail, our tongues are our own, who is Lord over us? I am not against contending for truth earnestly, but that is in *Spirit*, not in *flesh*, nor *passions*; and I know well that the *Spirit* of *God* is flowing in, and is a fire in the *bosome*, but still as a *refiners fire* trying and purifying, not *schorching* nor burning up that which is pure and *spirituall* in one another, and I know some allowance there must be on all sides to *infirmities* and *darknesse*, and severall conceptions of truth in all, which yet hath not been; and I know not any of us that either preach or write on *Scriptures* in such a light of *Spirit* as the *Apo-
stles* write the *Scriptures*.

—Herefie.

Heresie.

Heresie is a choice, in the signification of the word, and in the application of it in Scripture; it is a choice of some other thing for truth then is truth, by those who seemingly received truth, though after they make another choice of that which is contrary to truth. aligns.

~~Heresie~~ which was judged by the Apostles accordingly, was a choice of some thing contrary to the faith and sound doctrine of Scriptures delivered by inspiration or in Spirit and Truth; so as Heresie is something against the very Doctrine of Faith in the Word of Scriptures, not against any interpretations, doctrines, conclusions, glosses, Comments, or Preachings of men, who speak not Scripture, nor the word of truth originally nor infallibly as the Apostles did; but so far as that is the very Scripture they Mat. 9.

G 5 speak,

Mat. 9.

Speak, and so far as they speak the truth in *Iesus*; and in the *Spirit* of *God*, else they teach for *Doctrines* the *Traditions* of men.

Schism.

SChism is a breaking off, a rent-
ing or dividing from *Christi-
ans* who are in an outward pro-
fession of truth, and in an out-
ward fellowship of truth.


Now there may be *Schism* in
visible Churches or fellowships
of Saints upon this account, but
there can be none in the true bo-
dy of *Christ*, or the *spirituall*
Church, which is baptized by one
spirit into one body, for they that
are joyned to the *Lord* are one
Spirit, and they are made perfect
in one; and so far as they are in
that one *Spirit* cannot be divided,
nor can suffer any *Schism*; so as
the dividing from men meerly,
or the fellowships of men meerly,
or the errors of men, or depart-
ing into higher attainments of
truth,

truth, while the rest of the visible fellowships sit still, is no *Schism*, for if so, the *Protestants* were a *Schism* to *Rome*, and *Presbyterians* to *Bishops*, and all that go on from *faith* to *faith*, from *glory* to *glory*, to the rest whom they leave behind.

9.
Truth.


THere is but one *Truth*, and that is *Jesus Christ*, *I am the way*, and the *truth*, and he is *Truth*, in the *originall* or *pattern*; and we see nor know no more *Truth* then we see and know in him, this is called the *truth* as it is in *Jesus*: For *Jesus Christ* is the *Alpha* and *Omega* of all things, and comprehends all *essence* and *form*, and *life*, and *Spirit* of things in himselfe; and all things of this *Creation* are but *Shaddowes* and *Images* of this *Truth*, and the outward
forms

Joh. 14. 6



forms of that glory; this Truth makes free, that is the operation of it; and therefore so much of Truth or of Christ any one knows or receives, so much freedom or liberty they receive, and so much they are delivered into the glorious liberty of the Sons of God; and where the Spirit of the Lord is, there is liberty: And therefore as Truth is in any, so is spirituall liberty, and the Spirit of bondage in them passes away, and such are disburdened of the legall terrors, fears, of the lyes, delusions, false conceptions, traditions, under which they have lived as they grow up into Truth; the Spirit of Truth only teaches and reveals this Truth, and opens those treasures of wisdom and knowledges which are in Christ. Truth though it be but one, yet it shines forth in many streams of glory and opens like day; in Jesus Christ this variety of truth appears that truth, or glory, or true brightnesse of God, and.

and all that *truth* of this *Creation* or *forms* of the world ; and all *truth* of *Letter*, or *Scripture*, or *outward Ordinance* is in its pure *Essence* and *Spirit* in *Jesus Christ* ; *Truth* gathers up men more into *Christ* from the *flesh* and loose *vanity* of the world : and therefore we are said to have our *loyns girt* with *truth* ; the *girdle of truth*, as it were, binding us up, and keeping close in *Spirit* to the *Lord* ; there is a *fulnesse*, *settlement*, and *establisment* in *truth*, as in things of this world ; there is a far more *solid* and *real* enjoyment in the *substance* of things here, then in their *shadows*, *counterfeits*, or *pictures*, because there is a *nature* or *Spirit* and *life* in that thing to be enjoyed, and answers the *Spirit* and *life* of him that enjoys, by communicating something *substantiall*, *solid*, and *proportionable* than *images* and *shadows* are. So it is in the *truth* *Jesus Christ*, in whom is *life*, and more *excellent*, *glorious*, and


Ephes. 6.

spirituall form, or *life*, exceeding the *nature* of things here, and communicating more *true* and *solid* glory, then all things here, which are but as shadows to that, as other things are shadows to them; therefore saies David, *I shall behold thy face in righteousness, I shall be satisfied when I awake with thy likeness*, as if the face or likeness of God, which is *Iesus Christ* the image of the invisible God, could onely satisfie; and the soul in such a prospect of *light* and *glory* is truly awakened, till when, it is but asleep and in *dreams* and *visions* of its own *spirit*, all the life and discoveries of *sense* and *reason* being but *dreams* rather than *true* awakenings; and therefore the more any one hath seen of *truth* in *Iesus*, the more *spiritually* and *highly* they judge of all outward things being not satisfied in the meer *letter* or *form* of them, but in the *spirituality* of them, and true life of them which is *Iesus Christ*. *The*

*The Mystery of true Christian
liberty from God, not from
man, or the power of men.*

WE have hitherto filled
much paper with Scri-
ptures, Reasons, and Arguments
for Liberty of conscience, and
thus far it hath been well in or-
der to the peace of those whose
consciences in outward things
runs crosse, contrary, and destru-
ctive to others, both in rule and
practise, so as when Christians
are under severall forms and ad-
ministrations, and these diame-
trically, or opposite to each other,
and mutually contradicting and
expelling each other, here can be
no Peace nor Preservation of all,
but from an indulgency or liber-
ty in all; and this is such a liberty
as men may give to men; this is
the liberty of the outward man,
and is upon the old legall, and
and first Gospel or New Testa-
ments

ment-account, as in the meer letter, as in those Scriptures; but this is yet below the true *Christian Liberty*, and a mystery unwritten; which is *originally* from the Spirit of God, and is meerly *spirituall*, and works from a pure enlargement of Spirit, and a true *spiritual Prospect* of all outward things, which is an image of that liberty which is in God, who appears under his severall forms of Creation pure and holy in himself or his own nature. But this is a mystery yet, and a land of peace and purity, not yet clearly discovered; nor the right inhabitants of it, but to come; and this liberty will further appear as the Lord Jesus is more and more revealed in the Saints, judging the world in Spirit, and reigning over the tyranny and power of men in a glory of Spirit, which shall judge and torment their adversaries, while they shall triumph over all the practises in the flesh against them.

A Discovery of the highest attainment of the Protestants, generally in the mystery of salvation.

A *Dam* was the first man, Gen. 1.
 created after Gods own image, he was a publicke person, Gen. 2.
 and he sinning, sin entred upon 1 Cor. 15.
 all, and death by sin; the Law 48.
 was afterwards revealed by God Rom. 5. 12.
 to Moses, wherein was a copy of Exod. 20.
 that first image or righteousness from whence man fell, and under the condemnation of which all
 mankinde were by nature, or as Rom. 5. 12.
 born of their first Parents.

The way of life or salvation, which was revealed to be a way out of this condemnation and death, was by Iesus Christ, the Son of God, born of a Virgin in the fulnesse of time made under the Law, and fulfilling the Law, Rom. 8. 3.
 bearing our sins, crucified, dead, Luke 24.
 buried, and risen, ascended, and 46. 26.
 entred

Hcb. 9.
26. 24.

Eph. 4. 8, 9,
10, 11.

Rom. 10.
17.

Eph. 1. 4.

Eph. 2. 8, 9.

Rom. 3.
22. 28. 25.

1 Cor. 1. 18

2 Pet. 1. 5,
6, 7.

Gal. 3. 24.

entred into glory, and sitting at the *right hand* of God, making intercession for us ; and by the *Preaching* of this *Iesus Christ* in the Ministry of the Word which he hath set in his *Church*, a true and lively *faith* is begotten in the hearts of men, such as are *elect* or *chosen* in *Christ* before the *foundations* of the world were layd, not from any *works* foreseen, but of Gods meer grace ; and by this *faith* so begotten, they apply *Iesus Christ* and all his *merits* to *righteousnesse* and *justification* ; and through this, and the sanctified use of all other ordinances of God, as *Preaching*, *Prayer*, *Sacraments*, the regenerate are more and more sanctified, and so built up in *graces* of *faith*, *repentance*, *love*, *new obedience*, and made to persevere through the power of God unto salvation : Nor is the *Ministry* of the *Law* uselesse in this, the *Law* being a part of this *Ministry* to bring men to *Christ*, or to make

make them seek out for *mercy*, they discerning their misery by the preaching of the *Law*, it being Gods usuall method in Scriptures not to offer the *Gospel* without this preparatory of *humiliation* and *contrition*; and men so *humbled* and *wounded* by the *Law*, are onely fit for the *mercy* of the *Gospel* or of *Iesus Christ*. Mat. 11. 28.

This *Iesus Christ* they beleeve A&S. 1. 11, to be one ascended according to that *body* he appeared in, and sitting at the right *hand* of *God*, and in the figure of *glorified flesh*, according to which all the *Saints* shall be glorified in their *souls* and *bodies*; and in *Iesus Christ* thus glorified in *flesh*, and entred thus into his *Fathers glory*, they beleeve; and to the Lord *Iesus* in this *figure* and *form* of glory without them they are carried out in *faith*; and through *Iesus Christ* thus they beleeve that they are *justified*, and through the *Spirit* of *God* in this *Iesus Christ*. 1 Cor. 13.

Christ they are sanctified.

Of Faith.

F*Aith*, they say, is a *grace* wrought by the *Spirit of God*, whereby a *beleever* rests upon *Jesus Christ* for *justification*, and this they call *faith* or *adherence*; and when this *faith* works thorough love, *obedience*, *self-denial*, and other *fruits*, they call it *faith of assurance*; for, they say, *assurance* is obtained through the the *Spirit of God* bearing witness in promises and *good works*, as well as by it selfe; and *faith*, working thus, is *sanctification* too, or *holinesse* wrought by *graces*.

A further Discovery as to Free-Grace.

THey beleve *Iesus Christ* ascended in the *body* accordingly, and glorified in *flesh*; and through

through *Iesus Christ* thus ascended, and sitting on the right hand of *God* in this figure and bodily form, they accordingly conceive all graces of *Spirit* to flow forth into the *Saints* in faith, love, obedience, &c.

But they look not on justification as flowing from *Christ* acted upon by the faith of a believer first, and so a consequent of believing or of faith, but an antecedent or going before faith; they hold *Iesus Christ* to be righteousness and justification to a sinner, and that all are justified before they believe or repent; and faith, repentance, are fruits of righteousness or justification, *Christ* being given to open the eyes of the blind, and to bring the prisoners out of prison, &c. and Luk 4. 18. that all such righteousness and justification cloths the sinner so compleatly through *Gods* imputation, that all sin is done away like a thick cloud, and none imputed to believers; *Christ* hath taken away

1 Pet. 2. 24. away all sin by his offering up one
 Heb. 9. 24. sacrifice once for all; and that faith
 26.

in the beleever doth nothing, no
 not instrumentally as to justifi-
 cation, but as by way of revela-
 tion and manifestation of that
 justification: Hence it is, that
 they affirm no beleever ought to
 pray for pardon of sin, being a
 righteous person, at once in Christ,
 and wholly pardoned; but all this
 righteousness and justification
 they take upon the account meer-
 ly of Gods imputation, of Christ
 without us, or in heaven, who
 calleth things that are not as if
 they were; and they look upon all
 works and duties, &c. as works
 flowing from love, and from ju-
 stification or righteousness, not
 directed to justification or in any
 order to it, we beleeve, repent,
 love, and obey, (say they) not
 that we may be saved, but be-
 cause we are saved; and any o-
 ther way of beleeving, obeying,
 &c. they look upon as legall, and
 not so purely Evangelicall; and
 they

they hold forth all the work of justification and righteousness to be of meer grace, and that all Gospel-promises are free; and Christ is freely offered to sinners as sinners, in the Ministry of the Word.

So as their highest attainment is this, that God doth all to sinners in meer grace; that no sin is imputed to sinners, but they are pure only by imputation, and so no believers are punished for sin, but from sin: and all works of grace in a believer is because they are saved, or pardoned, not that they may be saved or pardoned; and all they are to do is from love, not from bondage, or from a meer outward Commandment; and the Gospel or grace of God in Christ is free, and in free promises; and so to be preached to sinners, as sinners.

They, commonly called Presbyterians, Independents, Anabaptists, &c. hold all points of doctrine,

Ezek. 16.

9, 7, 8.

Eph. 2. 6:

8, 9.

1 Cor. 1.

30.

1 Pet. 2. 24.

Isa. 53. 6.

Luke 1.

74, 75.

2 Cor. 5. 14

Mat. 9. 13

1 Tim. 1. 15

See Confession of faith made in this Assembly.

*Confession
of the seven
Churches.*

*Articles of
the Church
of England.*

doctrine, as to justification, sanctification, faith, &c. the ministry of the word and Sacraments, which they call means of salvation; all these hold alike with the common Protestant; this being the summe of the Articles of the Church of England made by the Bishops and confirmed by Queen Elizabeth, King James, and King CHARLES: and there hath been no Reformation further, nor any higher attainment in these things, then the Bishops made, and the Synod in England formerly.

And all the Reformation that hath been endeavoured, hath been onely in some outward things, as Discipline or Church-government, and some outward ordinances of Baptism, and the Supper, not any purer or more glorious discoveries of God, or the Spirit, or Iesus Christ, or our union with the Spirit, or glory, as to spirituall things, or Christ risen, but as to Christ in the flesh,

or

or under the *law*, of which these ordinances were a *sign*.

A Discovery as to the generall point, or Christ dying for all.

They say the Scriptures hold forth all *sinning*, and *Christ* dying for all, and the *promises* of *Christ* generally to all, upon *condition*, and *exhortations* to all to repent, *believe* and come to *Christ*; and therefore conclude the Lord *Iesus* or *second man* was given from the *Father* to give a price of *redemption* for all those who fell in the *first man*; and those, they say, were all *mankind*, and with *Christ* a *Ministry* of *reconciliation* and *graces* to all that will not wilfully *reject*, or *refuse*, or put by the *offers* of *grace* and *salvation* so tendered, but remain *passive*, and so far as in them *lies*, not oppose the *Spirit* and means of *grace*, though

Rom. 5.

12. 19.

2 Cor. 5.

24. 15.

Ioh. 3. 16.

Ioh. 5. 47.

2 Pet. 3. 9.

Math. 23.

37.

2 Pet. 3. 9.

Joh. 1. 22.

H

they

they acknowledg they can do nothing of themselves to obtaine *faith* or any other *work* of *salvation*, but all that is meerly of the *Spirit of God* working in those who are *called*; and upon these generall terms of *grace* they affirm also the *election* of some which they conclude from that *work* of *God* in them who are *called* of *God* through the *means* of *grace*, they not *resisting* that *call*, or present offer of *grace*.

And this they say is the Gospel of *salvation* preached to all, which all may receive if they resist not.

2 Pet. 3-9.

The last discovery, and as some say, the highest and most glorious, concerning the whole mystery of God to men, and this Creation.

GOD being infinitely one, yet in a three-fold manifestation to us, of *Father, Son,*
and

and Spirit, would make out himself in an *image* in this *Creation*, or *nature*, and therefore he takes to himselfe *one part* of it into *union* to himself, according to *one way of manifestation* called in Scripture, *light, love, grace, salvation, father, bridegroom, glory*, and that *part of nature* which enjoys God in this manifestation of *grace or salvation*, is called the *Angels, the Saints, the Elect, the Son, the Tabernacle of God*; the *new Jerusalem, the Temple, the Spouse*.

Psal. 36. 9.
1 Ioh. 2. 8.
1 Ioh. 4. 8.
Tit. 2. 11.
1 Ioh. 3. 1.
Ioh. 3. 29.
1 Pet. 1. 12.
Heb. 1. 7.
Eph. 1. 1. 4.
1 Cor. 12. 12
Rev. 21. 2,
3.

He takes to himselfe the other part of the *Creation*, and there he is *present*, but not in this way of *grace and light*, but of another *manifestation* called *law, justice, wrath, everlasting burnings*; and these are called *devils, wicked men, flesh*, which live in God and subsist in him as *creatures* in their *being*, but not in his *grace and glory*, not in that *manifestation* of his, the *light shining in darkness* but the *darknesse* comprehending it not.

Psal. 139. 8
A&T. 17. 24.
Col. 1. 17.

Joh. 1. 5.

This is the *mystery* God is in, as to this *Creation* and the brighter part of it, as to *Angels Saints*; and to the darker part of it, as to *devils and wicked men*; and *All* that God doth here below, under the *Sun*, is to *preach* this in several ways or ministrations, as in the appearances of this *Creation*, in *light*, and *darknesse*, and in the *Scriptures*.

Joh. 5. 39. The *Scriptures* are no other then a way or ministration by *letter* of this *mystery*, and all the passages there from the first *man* to the *second*, from the *Old Testament* to the *New*, with those two very appearances of the *two men* or *Adams*, were but a *ministry* or way of God to signify or figure this *mystery*; and so all the rest we read of, as of *Cain* and *Abel*, *Isaac* and *Ishmael*, *Jacob* and *Esau*, *Israel* and *Judah*, *Saul* and *David*, *Indas* and the *Eleven*, *Christ* and *Anti-christ*; and thus these set forth and figure this *mystery*. They say

Gen. 1.

1 Cor. 15.

47, 48.

Gen. 4.

Gen.

1 Sam.

Act. 1. 25.

say *Adam* was a way by which God preached first to *man*, and was not the first *man* in whom all stood and fell, but a way by which this *mystery of God* was made to appear first to the *Creation*, and *Adam* held forth *nature* or a part of this *Creation* in *communion* with God as to *grace* and *love*, while he stood, and another part of the *Creation*, or *nature* out of *communion* with God, as to *love* and *grace*, but in *communion* or *union* to God as to *law* and *justice*, or *wrath*; and thus they interpret those *Scriptures* of *mans* first *glory* and *fall* less in the *very letter*, and more in the *mystery*, and according to *Adam*, in this two-fold *state*, were all the rest, *Cain* and *Abel*, &c.

They say that *God* in the *Old Testament* preached this *mystery*, though more darkly and in *shadows*, as in the *law*, and *sacrifices*, and in the children of the *Gal. 4. 22.* *bond-woman* and of the *free*, of 23, 24, &c.

Israels walking with God, and apostating.

And that the Gospel or fulnesse of time of the clearer discovery of this mystery was the Lord Jesus himself, or God manifest in the flesh, or as in one man, a figure of the whole mystery, as to grace and love, or God in flesh, or in his; or of God in that other part of his Creation, his Church or Saints: And all that God did in this single and particular manifestation in flesh, as in one man, was onely a more full, clearer, excellent, and spirituall Ministry of the mystery of salvation; therefore Christ is called a Minister, one sent, an Apostle. And all that Christ did from his childhood to his crucifying death and crosse, was a discovery of God by this figure in the whole mystery, how God is in all his, and how he works, and hath his times of law, of graces, and Gospel, of crucifying and offering up all to death through the eternall Spirit which
is

uk. 4. 18.

2. b. 3. 1.

is the *blood* of the everlasting Co- Heb. 9. 14.
venant, or *Seal*, whereby God
witnesses to his people that he is
their *God*, and they *his people*,
by killing all the *strength*, and
life, and *power* of the first *Crea-*
tion, and carrying it up into a
more excellent and glorious *life*,
his own *Spirit*.

And so all Christs *birth*, *grow-*
ing, submitting to *ordinances*,
crucifying, *death*, *buriall*, *resur-*
rection, *ascension*, were so many
discoveries as to us in the *flesh*, of
the *whole* mystery of God in the
Saints, made out in these parts
and *degrees*, and severall *ages*,
and *conditions*, to shew how
God weakens and brings to no-
thing the *life* of *nature*, or of
this *Creation* in which he will
dwell and make his *Tabernacle*,
and carry it up into an higher Joh. 17.
and more excellent *life*, even 22, 23.
himself and his own *glory*.

So, as they say, all that is spo-
ken of *Christ*, as in that person
that was born of a *Virgin*, who

H 7 was

was *circumcised, baptized, crucified, dead, and buried, risen, and ascended*, is spoken in figure of the whole *nature* into which God *enters*, or is born into the *world*, and so takes our *nature* along with him through severall *administrations* into *glory*.

So as the summe of all is this, that the Lord takes our nature or this whole *Creation* into *union* with himselfe, and is *present* with it, in two ways of manifestation, of *grace* and *salvation*, of *Law* and *Iustice* ; and thus God is present with the *Angels* and *Saints* ; with *Devils* and *wicked men* ; and *Adam* and *Christ* are the two *eminent* and *principall administrations* of this *mystery* ; and all the rest from *Cain* and *Abel*, through all the other severall *persons, ordinances, and ministries* ; as of *Prophets, Apostles, Antichrist*, are but divers *administrations, or discoveries* of this ; and all *ordinances, gifts, and graces* of the *Spirit*, are but weaker *appea-*

appearances of this *mysterie*, and such ministrations as the *Spirit of God* administers in our nature till it be glorified in a higher glory: when that which is perfect is come, that which is in part shall be done away; God shall be unto us broad rivers and streams where shall go no ship with sailes, nor gally with oars. 1 Cor. 13. 8, 9, 10, 11, 12, 13.

An additionall concerning Antichrist and the mystery of iniquity.

THese Scriptures hold forth a description of Antichrist.

There shall arise false Christs Mat. 24. 24. and false Prophets, and shall shew great signes and wonders.

—Except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himselfe above all that is called God, or that is worshipped; So 2 Thes. 2. 3, 4. 9.

H 5 that

that he as God sitteth in the Temple of God, shewing himselfe that he is God.

— Whose coming is after the working of Sathan, with all power and signes, and lying wonders, and with all deceiveablenesse of unrighteousnesse.

3 Joh. 2. 18 And as ye have heard that Antichrist shall come, even now there are many Antichrists.

Rev. 13. 11, &c. And I beheld another beast coming up out of the earth, &c. —

And he doth great wonders, so that he maketh fire come down from heaven —

And deceiveth them that dwell on the earth, by the means of those miracles which he had power to doe.

And he causeth all, both smal. and great, &c. to receive a mark in their right hand, or in their foreheads.

Rev. 17. 2 The great whore that sitteth upon many waters.

3. &c. I saw a woman sit upon a scar-
let

let-coloured beast full of names of Blasphemy having seven heads and ten horns, and the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearles, having a golden cup, in her hand full of abominations, and upon her head written, mystery Babylon the great. And I saw the woman drunken with the blood of the Saints.

And every spirit that confesseth not Iesus Christ coming in flesh — is that spirit of Antichrist. 1 Joh. 4.3.

From all the Scriptures and the revelation of the Spirit of God concerning the mystery of iniquity these things will arise.

That the mystery of iniquity or Antichrist is a false Christ, or false anointed one, that is, when any other thing but the Lord himselfe is in the place or office of Christ unto us, either our own righteousness, as our Priest and Sacrifice, or our own wisdom, wit, or reason, as our Prophe, and Teacher,

adversus
pro vice or
adversus.

Teacher, and Interpreter of spirituall things.

And this *mystery of iniquity*, or *Antichrist*, is from a falling away first, that is, from a departure from God, and the life and light of God, and *dependency or subsistence in God*, that is, when *man*, or the *spirit of man* will subsist of it selfe, live in its selfe, and be wise of its selfe and worship of its selfe, and bee righteous of its selfe; this is the *man of sin*, or *son of perdition*, or *flesh* which God will destroy; and this *Spirit of Antichrist*, or *man false* thus from God, sits in the *Temple of God* as God; that is, is in all forms of worship, and there *lives*, and *reigns*, and rules the whole *man* into a fleshly obedience; and his coming or appearances are as *Sathan* that is, in spirituall wickednesse, transforming himselfe into an *Angel of light*, teaching, interpreting, revealing the *mysteries of God* in carnall reason and wisdom by naturall

naturall parts and arts, not in the pure Spirit and anointing of God, and so performing all things, in order to God and his worship, and communion with him, by lying signes and wonders, and all deceiveablenesse of unrighteousnesse; for while the spirit of man, in its own wisdom and power, acts in the pretence of God and to God, and in the mighty working and power of Sathan, it doth bring forth signes and wonders, even things wonderfull in the eyes of the naturall man; and such things as are very signes, very images, and shadows of Spirituall things, though not the things themselves.

And the apearances of this man of sin are many and divers, therefore called many Antichrists; and as this man of sin opposes the Lord Iesus in spirit and light he is called the beast, that ascends out of the earth, or the lowest part of the Creation the flesh; and by the fire or fleshly counterfeittings

feitings of the *Spirit*, which he works in the sight of them that dwell on the *earth* or of those that are in the *flesh*, he *deceives*; And yet such is the *power* of this *beast* or this *spirit* of *flesh*, as it constrains *men*, and *compels* them, and overcomes them wholly to its own *power*, making such in whom it reigns to receive a *mark* in their *hand* and *foreheads*, that is, to own and *professe* this *fleshly wisdom* and *actings*, and to practise and put forth the power of it against *Christ in Spirit*.

And this is that *whore* too, for when the *spirit* of *man* is departed from *God* and the *life* of *God*, it is become an adulteresse, having left its *first love*, or *husband*, which was the *Lord* himselfe, and sits upon a *beast*, even upon the *flesh*, a *beast* of *scarlet colour*, that is, *bloody* and persecuting the precious and spirituall appearances of the *Lord Iesus*, and this is a *beast* of *seven heads* and *ten horns*, which *heads* and *horns* are but figures

figures of carnall wisdom and power, and the seven and ten figures of perfection and compleatnesse, as to the man of sin; for the number of the beast is the number of a man, and yet his number is but 666. that is, is but a number of weaknesse and imperfection, and work, or bondage; not the number of God or of seven, which is perfection and rest.

And the whore is adorned with gold and pearl, which are those excellencies of nature and forms of worship and Scriptures with which she decks her selfe, and is adorned as a counterfeit spouse of Christ, and upon her head is mystery, that is all this appearance of hers, even her highest and choicest, her head, is mystery to all, who are made drunken with the cup of her fornications or spirituall whoredoms and idolatries, they discerning none of these, but all being in mystery to them.

And this Antichrist is one who

who denies *Christ* coming in *flesh*, or *God* in his people, who is coming and coming, that is ever flowing out in fresh and glorious discoveries and manifestations of himselfe, forbidding all beyond them as *new lights* and false revelations, and fixing *God* and his appearances in their Conceptions, Votes and Results, and Councels, and Consequences, and Conclusions, and Laws or worship.

. This Antichrist thus described is found in *man*, or the spirit of *meer man*, in all his departure or falling away from *God*, in all his lying signs or counterfeittings of the spirit, in his sitting as *God*, in his being a *beast* or opposing the Spirit, in his scarlet colour, or his crucifyings of *Christ* in us; in his denying the *Lords* coming or further manifestations of his light and Spirit in us, and thus quenching the Spirit.

And from hence he flows out and spreads himselfe in the world
in

in all Idolatrous *forms* of worship,
in all false interpretations of God,
and of the truth as it is in Je-
sus.

*These are the severall attain-
ments.*

The Common Protestant.

THe common Protestant, as
to doctrine and fundamen-
talls, are so far in a discovery of
the mystery of salvation, as to
behold a state of condemnation in
sin, and a way of salvation by Je-
sus Christ, and faith in him; yet
some take this way to be but a
knowledge of Christ after the
flesh, and of Christ as one single
person or figure of a man, and the
first glimpse of the love of God,
and but meerly a discovery be-
yond the law; and all but a fleshy
spirituality.

The

The generall Redemptionist.

THEY that are for generall redemption through *Christ*, in the free offers of grace to all, and his dying for all, some say, attaine no higher in this, then *Christ* after the flesh, and fall into the same consequence with those that hold the particular election and reprobation of some; and though there be in this a more generall ministration of *Christ* held forth according to the letter, yet they say it goes not so high as the mystery of *Christ* in Spirit and in pure glory and truth, but of *Christ* in glorified flesh and as in one single person or figure of a man; and all end but in a fleshly spirituality, and in an attainment as to the meer letter of Scripture.

The

The Free-Gratian.

They that have discovered up into *free-grace* or the *mystery of salvation*, singled out from *conditions*, *qualifications*, and *works*, some say, attain no higher in that, then a discovery meerly beyond the common *Pre-testants*, both going no higher then a *justification* by imputation, and through *Christ* after the *flesh* as in one *single person* or figure of a *man* glorified in *flesh*, or the *body* without and in a *locall* glory or a circumscribed nature, and putting all the *righteousnesse* upon a meer account in God, and all the taking away of sin or sinfull *flesh* upon a *nonimputation* or *not-accounting*, not in the *crucifying*, *death*, or *fiery triall* of the *flesh*, and the pure *spirituall*, incorruptible seed of God within, *Christ in us the hope of glory*.

And their highest attainment, as to *duties* and *works*, is only, as some say, to the *nature* and
manner

manner of their production or flowing forth, they counting the nature and originall of all no higher than an habit of grace or quality, and their proceeding as immediately in the nature of that, which they say is love; all they do being from love, and in love, not in bondage.

Conclusion.

ANd these attainments are not such as are therefore condemned, because no *higher*, or more *spirituall*, but are only considered as not the *highest*, but in order to the mystery of salvation, and severall measures and ages of attainment, and seeing darkly, as in a glasse, till that which is perfect is come.

A

A Discovery of Prayer.

THat which hath been discovered concerning *Prayer* is this ; First,

That they who could not pray in the *Spirit* might use a *form* of prayer, as *John* taught his *Disciples*, and the *Lord Jesus* his, in that of *Our Father*, &c. and *David* in *Psalms* ; and the *Apostles* and *Christ* himselfe are found in the same *form* and *expressions* of prayer very often : *he went away and prayed the same things again ; Moses* prayed *arise Lord*, &c. and again *arise Lord* ; this is the *first discovery*, and is *truth* though *truth* in *weaknesse* and *infancy*.

A further discovery is, that prayer is rather a work of the *Spirit* than of any *form*, and that no set *form* ought to be put upon the *Spirit* of *God*, but what it freely *breathes* and *speaks*, and all constant *speaking* to *God* in
this

this (as they call) a conceived way, or *impremeditate* or *extemporary* way is taken commonly amongst *Christians* for prayer in the *Spirit*, and for that *spirituall* way of prayer which the *Disciples of Christ* used in the Gospel, who were grown up from the *infancy* and *childishnesse* of forms or words taught them, which is but a meer *naturall* or *outward* thing, as they say, which any may performe by strength of naturall parts, as *wit* and *memory* and *affections*.

The furthest discovery as some say, is this ;

Rom. 8. : 26, 27. That Prayer is no other but the *revelation* of the *will* of God or *mind* of God, as to *such* and *such* particulars either *spirituall* or *temporall*, and is an immediate, proper, and *spirituall* act of the *Spirit of God* in the *Saints*, and that all such *speakings* as are not from the very *manifestation* of the *Spirit of God* in us, are but such *prayers* and *petitions* as
naturall

naturall reason, and memory, and affections may form and dictate, and doth usually; and that there is no difference betwixt such kind of praying and forms of prayer (though it may be extemporary or conceived (as some who can pray upon this account three or four hours, and nothing more frequent now;) nay this kinde of prayer is far worse, by how much it transforms its selfe more into an Angel of light and is not, sitting in the Temple of God as God; or pretending its selfe to be the Spirit of God, and is not, being more properly the flowings and breathings of reason, and the strength of mans wit, and memory and affections, and is constantly performed in publick and private, and thus fire is fetched down from heaven in the sight of of men that dwell upon the earth, or such as are yet more below then above, or in heaven, and Spirit: and thus the people of Isa. i. Israel prayed, whose prayers were

Math.

were an *abomination* ; thus the *Pharisees* made long prayers, &c.

Rom. 8. 16,
27.

So as *Prayer* then according to this *discovery*, is the *Spirit* of *God* only *revealing* and *speaking* in the *people* of *God*, we know not what to *pray* for as we ought, that is, *we*, as *we* are our *selves*, know not : And therefore all that we *pray*, and not the *Spirit* of *God* in us, not that *Spirit* of *Prayer*, spoken on in *Scripture*, is but the *Spirit* of man *praying*, which is but the *cry* of the *creature*, or a naturall *complaining* for what we want, as the *Ninivites* and the *children* and *beasts* of that *City* all *cry*ed unto the *Lord*.

Rom. 8. 26.
27.

But in pure *prayer* the *Spirit* helpeth our *infirmities*, the *Spirit* of *God* which makes *intercession* with *groanings* which cannot be uttered, that is the *speaking*s or *manifestations* of the *Spirit* of *God*, are not so utterable by the *flesh* or *voice* of *man*, and the *Spirit*


Spirit maketh *intercession* for the *Saints* according to the *will* of *God*, or according to *God*, (as in the *Greek*) that is *Prayer* is *God* speaking in us his *minde* and *will*; And therefore the *Lord Jesus* taught this in that *form* and *doctrine* of his; *thy will be done in earth as it is in heaven*, where- in he set forth that more *spiritu- all* and perfect *Prayer* which was onely according to *God*, and which the *Saints* should pray af- terwards when the *Spirit* was more revealed.

And this is *prayer* in *Spirit*, and to pray thus is to pray in some *evidence* and *demonstration* of *God* and in *faith* or *beleeving* the will of *God*, as to *this* or *this* thing, at *this* or *this* time; whatsoever ye ask in *prayer*, *be- lieving*, &c.

And all other *asking* or *seek- ings* of *God* which are not thus in *Spirit*, and in the *will* or *minde* of *God* in some *evidence* or pure work of *Spirit*, or raising of *Spiri-*

I

rit,


 pit, is but the askings of creatures as creatures; and thus all sincer naturall and carnall people pray, and are heard and answered many times, in the mercy and goodnesse of God, who makes his Sun to shine upon the just and unjust.

All exhortations in Scripture to this duty of prayer, as *seek ye my face, pray continually, watch and pray, be fervent in prayer, ask and ye shall have, &c.* are onely then rightly, effectually and properly applied and obeyed, when the Spirit of God doth it in the Christian, when the Spirit of God breaths in and reveals the will of God, and acts in the duty or expressions, and the Christian speaks in himselfe, or in presence of others, that minde of God, and so this Spirit of God clothes its selfe in flesh, or letter, or expressions, as to the outward man; and they who say Amen in the Spirit, as the Apostle saith, say Amen in the same Spirit, or else

else they are not in prayer in a pure spirituall closure, or unity of Spirit.

Prayer is the workings and weaker or fainter manifestations of the Spirit of God in the Christian, while he is in bondage; that is, while God is not the fulnesse, the light and glory, and all in all unto him; for where there is any asking or seeking or desiring, there is not perfect rest, enjoyment, all-sufficiency, and fulnesse: And therefore while Christians are in bondage, and not yet brought into the glorious liberty of the sons of God, they are under the Ministration of Prayer to God or of asking; as children are to a father in non-age and pupillage. Rom. 8.

All Scriptures of Prayer, or concerning Prayer, and the prayers of the Saints in the viall, are considerable respectively to the state of weaknesse and bondage the Saints are in, praying not in the Spirit of God but in weaknesse Joh. 16. 23, 24. Rev. 8. 3, 4.

2 Cor. 12.
7, 8, 9.

Math.

or the *flesh*, according to their own *wills*; which hath beene usuall with *Saints* formerly, as *Paul* who prayed thrice to remove the *buffeting*, and was answered, my *grace* is sufficient for thee; or is it not enough that I have *grace* for thee in all my *dealings* and *dispensations* towards thee, live thou upon that? and the *Lord Jesus* himselfe prayed, Father if it be thy will let this cup passe; yet afterwards hee was more the *manifestation* of *God*, Father not as *I will*, that is, not as *I*, or that of *man* in me, but as thou will; and many *Christians* wanting the clear and glorious *revelation* of the will of *God*, pray for *such* and *such* things, for the obtaining *such* and *such* *mercies*, and *removal* of *such* and *such* *miseries*, being all this while in the *dark* to the will and *minde* of the *Lord*; when as if the will of the *Lord* were seen or discovered, they would *rejoyce* and be at rest in such *conditions*,

trious, and learn how to want as well as to abound, that is, to want such or such things as the Lord takes from them, and to abound in the Lord without those things, or with those things, which is the sweet state of the Christian, and a rest or peace in figure to that glory and fulness to be revealed in us, and those Christians as are in some measure in this light or glimpse of the fulness of God, are entered upon the borders of Canaan, and are feeding upon some bunches of the grapes of the promised land.

A discovery of the Law.

SOME say, the Law is obligatory and binding to all Christians, because morall, and so perpetuall, and that it was revealed because of transgressions: And that the Law is of no lesse efficacy now then before to reveal sin and convince of sin, and that Christ came not to destroy

Phil. 4. 11.

12.

Gal. 3. 19.

Rom. 7. 7.

Mat. 5. 17.

the *Law*, but to *fulfill* it ; that the ministry of the *Law* ought to precede and goe before the *Gospel*, because none ought to have *Christ* offered to them in a *promise*, but such as the *Law* hath *humbled* and *prepared*; that God doth *sanctifie* the Ministry of the *Law* to *conversion* and *sanctification* of his people, and such as *preach* it are not *legall*; thus the *Protestant* in generall.

Others say that a further *discovery* of the *Law* is this.

That the *Law* was a discovery or appearance of Gods *righteousnesse* and *mans*, according to the *nature* of both, as in the first *Creation*, God is revealed in the *Law* to be *one* God and *onely* to be *worshipped*, and no other Gods; but *one*; and *man* is revealed in his first created *righteousnesse*, love thy neighbour as thy *selfe*.

Mark 12.

32.

Exo. 34. 14

Lu. 10. 27.

The *Law* is in every one by *nature*, *accusing* and *excusing*;

Rom. 2. 1, and Gods transcribing it into
tables

tables of stone was to set before man a testimony or *witnesse* in the letter of what Law he had inwardly, the Law is *spirituall*, and to bear witness to his *Apostacy* and *faling away*, and to all his *sins, transgressions and enormities* committed. Rom. 7. 14.

Moses and the Prophets were *Ministers* of it in the letter, the Law was given by Moses, it being first delivered or preached by the *Ministry of Angels*, or *dispensation of Angels*; the Lord Jesus himselfe and the Apostles were *clearer and more spirituall Ministers* of it. Joh. 1. 17.
Mat. 11. 13.
Heb. 2.
Mat. 5.
Rom. 3. 3 17.

The Law, as it is in letter, and in the *Ministry of Moses*, and the *Prophets*, and *Christ, &c.* is a *witnesse* and *image* to the more excellent Law, that of the *Spirit of life* in Jesus Christ. Heb. 10. 1.
Rom. 8. 2.

The Law, in meer letter and legall ministry, works *bondage* and brings forth the *spirit* of *bondage* in those who are under the Law, working *convictions* Rom. 8. 15.
Heb. 2. 14, 15.

and testimonies of good and evil, whereby the law of nature is awakned and strengthened to accuse sinfull flesh.

Rom. 2. 15.

The Law, as it is a figure or shadow, or image of Spirit or spirittuall righteousness, may be a Ministry of preparation or witness, as Iohn was, prepare yee the way; and the Baptism of water to an outward purification or washing as the letter or Ministry of the Law is; and this is a Ministry of Gods first appearance to a sinner.

Mat. 3. 3.

Men may work very high, as to God and duties and works by the Ministry of the law or letter without, and the law within, and the letter of Scriptures interpreted by no higher a light then that of the law; and yet all such righteousness is but to bondage, compared with the higher law or Spirit of life.

Rom. 8. 2.

The Law curseth all unrighteousnesse as to the flesh or man sinning, and it is that standing condemnation.

Rom. 3. 19.

20.

demnation of flesh or sin ; the Law was revealed because of transgression, and cursed is every one that continueth not in all things that are written in the Law. Gal. 3. 10.

All the repentance and reformation, which the Law or meer ministry of the letter works, is not spirituall but legall, and yet, if in order to a more spirituall or to Christ in Spirit, it is of the nature of Johns Ministry, a preparatory and figure of more glory and truth in substance. Joh. 1. 17.

The spirituall man, who lives in the Spirit, is not under the meer law of the letter, but it is according to its spirituality, the principle and spirituall life of him, so as such are not under the Law but under Grace, and not in bondage and feare but love, perfect love casting out feare. Heb. 10. 1. Rom. 6. 14. Rom. 7. 1. 2, 3, 4, 5, 6. 1 Joh. 4. 18.

They that are true spirituall comprehensive Christians know in what order and subserviency

to place the *law*, as it is in a ministry of *letter*, when as the *Infant Christian* in the first discovery of *Christ* or *Free Grace*, looks upon all *Ministrations* below him as *legall*, and so is carried out to oppose them too disorderly.

A discovery of duties and works.

SOME say that duties and works are fruits of faith and of the habits of grace in us, and are the conformity of a *Christian* to the *Commandments* and *Laws* of God revealed in *Scriptures*, and that duties are to be done because *commanded*, and that they are such *wayes* and *means* as God hath appointed a *Christian* to walk into *salvation*; and that according as these are performed more or lesse strictly a *Christian* ought to judge himselfe or approve himselfe, and that *Christi-*
ans

Gal. 5. 22.

Col. 1. 10.

Mat. 7. 16.

Mat. 5. 16.

Mat. 28. 20.

1 Tim. 6. 18.

Heb. 10. 24.

Jam. 2. 14.

18.

2 Cor. 11.

28.

2 Cor. 13. 5.

ans are to wait upon God in duties for the Spirit and for all other discoveries of himselfe; thus the Protestant in generall.

Others say that the duties and works of a Christian flow from the Spirit of God, of love and of adoption, else they are but the performances and obedience of servants, not of sons and such as are born of God.

Rom. 5. 5.

Luk. 1. 74.

2 Cor. 5.

14.

Rom. 8. 15.

That the meer Commandments or letter of Scripture is not a law to a Christian why he should walk in duties, but the law written in our hearts, the law of life; and this is the difference of duties and performances under the meer Old-Testament-dispensation and the New, or pure Gospel, or new Covenant; the one or that of Moses was a Ministry from without; that of Christ from within, and that duties in the letter are but Images and figured of what the spirituall man doth act from that life of Christ in him, not as things commanded

Rom. 6. 14.

Rom. 7. 1.

2, 3, 4, 5, 6.

him,

him, nor in relation to heaven and hell; because such obedience and actings are of service, and acted as first from without, and mercenary or of price, and for salvation.

A Discovery of outward Ordinances.

Some say, outward Ordinances are Commands of Christ and therefore to be done because they are Commands, and that they are sanctified by God, and his Spirit, and that we are to waite on God in the use of means, and that spirituall things are conveighed by Ordinances into the souls of men, thus says the Protestant generally.

Others say, That outward Ordinances as in the latter are the Old Testament Ministration, or a Legall ministration of Johns ministry, or Christ under the Law, or in flesh, and that such Ordinances

ces as the Lord Jesus commanded while he was in the *Ministry* of the *Law* made under the *Law*, a *minister* of *circumcision*, and not commands of *Christ* as in *meer* *glory* and *spirit*, nor a ministrations of his as in that more excellent condition and the not distinguishing *Christ* as in *flesh*, and so *teaching* and *commanding*, and as in *Spirit*, and so *ministring* in *pure* *spirituall* *light* and *glory*, is the reason of all such *legall* doctrine and use of *ordinances* in *bondage*, as is this day in the *letter*: Other of *Baptism* &c. or *Church-fellowship*, &c.

That the *new Covenant* of *God* revealed in his, and *teaching* his is not by any *outward* way or *ministry* or *means*, but by the *inward* or *unction* and *anointing*, Heb. 9.] ye are all *taught* of *God*; no man shall *teach* his *neighbour* or *brother* any more, saying, *know* the *Lord*; and all *conference* and *discoveries* in *letter* or *speech* is but *meer* *witnessing* to the *Lord* and the

the discoveries of God of what we are taught, not any ministry (as formerly) for teaching.

No outward ordinance or ministration of the creature or of letter can convey or conferre or bring in pure spirituall things, there is a great mistake in that, and they are but signs and shadows of spirituall things, and they are to the Spirit in the New Testament, as the shadows of the Old were to the flesh of Christ, figures and perishing things and to be fulfilled in Spirit and in the coming of Spirit.

John 3.8.

2 Cor. 4. 18

Heb. 10. 1

Col. 2. 20.

1 Cor. 11.

26.

1 Cor. 13. 1

12.

They are that which are called the beholding God as in a glasse, the seeing darkly and in part the heavens and earth which are to bee rolled up as a garment.

*A Discovery of the Jews and
their conversion.*

SOME say, they are those who
are of the seed of Abraham and
have Abraham to their Father,
and are Jews by fleshy birth, and
such as live yet in the Old Tes-
tament Laws and Priviledges as
circumcision, and have the vail
upon their hearts un-taken away,
opposing Christ come in the flesh,
and expecting the Messiah yet in
a more carnall glory, they shal
bee converted and called in be-
fore the coming of Christ in Judg-
ment.

Rom. 11.

Rom. 9. 6.

7.

Others say, That the Jews were
but a figure of the children of the
bondwoman, and of the Christians
under the Apostacy or in meer let-
ter & corrupted forms of worship;
& as the Jew was reckoned before
to be the people of meer Ordina-
nces, and of the worship of God
according to the letter of Scri-
ptures,

tures, to whom the Oracles of
 Rom. 9. 4. God were committed, and to
 whom pertained, &c. so the
 Christians generally who are now
 the people of the *New Testament*,
 as to *letter*, and of all the worship
 according to the *Scriptures* in
 the *letter*, are that *Jew* under
 the *New Testament*, answering
 to the *Jew* under the *Old*, there
 Rom. 9. 6. being two seeds according to the
 7. flesh and according to promise,
 though they by promise or faith
 are counted for the seed.

Rom. 2. 28. The calling of the *Jews* is the
 29. bringing up the *Christians* from
letter to *Spirit*, and according to
 this mystery the *Jews* shall bee
 called and converted daily and
 are; for in the whole Nations of
Christians as of Italy, Germany,
 Poland, Denmark, Spain, France,
 Scotland, England, &c. the Lord
 shall call in many by his own Spi-
 rit into himselfe, and shall be re-
 vealed in them in power not in
 form.

That the *Jews* who are by na-
 ture

ture Jews or according to fleshly generation shall be no otherwise called but as the other Jew of which they are a figure ; and thus they interpret the call of the Jews and not in any such outward observation as men commonly suppose, not remembering that the kingdom of God comes not with observation as to the world and that the day of the Lord shall come as a snare upon all the earth.

Rom. 11.

28.

Luk 17.20.

All false worships and ways, practised in Conscience or in Liberty, will be destroyed in Christ's day.

GOD hath a time before Christ come in Spirit as he had before Christ came in the flesh, a time wherein he suffered long and was patient, and was revealed to his people, though dwelling in much Gentilism, Judaism and ignorance ; and therefore

2 Pet. 3. 3, 4, 8, 9. fore *Gods* appearance, or communion with his people from the time of the falling away, or of the man of *sin* being revealed, hath been in *grace* and *long suffering*, and hath patiently born his being crucified, in spirituall *Sodom* or *Egypt*, and therefore he hath been with his people under *Popery*, under *Episcopacy*, and is at this day, not in approbation of their *form* but in his own meer *love*, *grace*, and *long-suffering*, and is at this day accordingly with the people in *Independency*, *Presbytery*, *Baptism*, &c. and all other *male-administrations*.

2 Thes. 1. The Lord *Jesus* hath a day and time to be revealed in, which is his coming in the *Saints*, when he will judge the *World*, and then
 2 Thes. 2. shall *Antichrist* be consumed, and the *flesh* of the *whore* or *Babylon* in all her *administrations* shall be tormented and burnt with *fire*, and not a little one of
 Revel. 17. *Babylon* shall be spared, but dashed

shed against the stones, not the purest Idols she hath, even Idols of gold and silver, with all her merchandise, pearls and pretious stones, and cynamonds and odours, and frankincense, all things of false worship, &c. and administration, though very sweet and pretious in the judgement of flesh and blood, and then shall all the saints Indulgencies cease to all these things under which they are now walking, some in Conscience, some in Liberty, even then when Gods indulgency ceases.

A Discovery of Christ in us.

Some say it is no other but habits of grace in us, and such a work of sanctification, and mortification wrought by the graces of the Spirit; and this they say is Christ formed in us, the image of Christ, the conformity to Christ; this the Protestant generally.

Others say Christ in us is when we

we are made the anointed of God,
which is the Christ or the whole
1 Cor. 12. 12. entire Christ as one spirituall
new man.

And that the image of Christ
Phil. 3. 10. in us is Christ manifested in our
flesh as to sufferings and death,
whereby the flesh is crucified in
the power of God and of the Spi-
rit, and the outward man or the
flesh is dying and perishing even
day by day, and is then dead when
the very life of the flesh is slain,
and we live no more unto our
selves but God or Christ liveth
in us, it being no more we that

Gal. 2. 22. live; and manifested, as in resur-
rection, or in the life of the Spirit,
wherein we who were dead in
sin and trespasses are risen with
Christ, who is the resurrection
and the life, I am the resurrection
and the life.

The

The
Fiery Tryall.

There is a State and condition of Christians scarce known, and it is the *fiery Tryall*, or that power of God put forth upon the *administrations* that Christians are under, and so passing out of them into higher *discoveries* of God, and the *fiery tryall* is the Spirit of God burning up or destroying such an *administration* to a *Christian*, as when a *Christian* passes from a meer *legall state* into a state *lesse legall* or more *Gospel*, receiving some more precious and sweet *appearances* of God in *Grace*, and *free promises*, in this passage there is a *Fiery Tryall* upon that first *Administration* that was *Legall*, whereby mans own *righteousnesse* is consumed and *crucified* to a more excellent discovery of God; and even in that more *Gospel-State* of

1 Pet. 4. 12.

a *Christian* whereby he enjoys God in that *ministration* of *graces*, gifts, and *Ordinances*, there will be a *fiery Tryall* in a *Christians* passage into more glorious *manifestations* of God, and there will be a *burning* and *torment* even in that *ministration* of his *graces* and *gifts*, &c.

And this State is *Prophefied* of in that Scripture, the sun shall be turned into *darknesse* and the *moon* into *blood* before that *great and notable day*, that is, not only the Lord *Iesus* the *Sun* (as some say) will be as *darknesse* to the *world*, &c. but all that which was the *glory* and *light* of a *Christian* and his way of communion with God, his *Sun* and *Moon* and *Stars* shal be *darkned* and become as *blood* before that *notable day*, or that more excellent *revelation* of God: and that of *Peter*, but the day of the Lord will come, &c. in the which the heavens shall passe away with a *great noise*, and the *elements* shall melt with
fervent

2 Pet. 3.10

feruent heat; the earth also and the works that are therein shall be burnt up; which is not onely a Prophecy of the last judgment, but of the particular judgment upon former administrations in a Christian which is figured out in the heavens and earth and elements, which are those more or lesse glorious administrations, and the fire is that tryall by the Spirit of God which as fire burns and destroys.

This is accordingly figured out in that to the Corinthians, The fire shall try every mans work of what sort it is; if any mans work shall be burnt he shall suffer losse, which work in those severall administrations of gold, silver, precious stones, wood, hay, stubble, which passe under the revelation of the day, or glory of Christ or fire of the Spirit.

1 Cor. 3.
13. 15.

12.

This is further revealed in Revelations 2. 9. I know thy works and tribulation and poverty, &c. and ye shall have tribulation for

Rev. 2. 9.

ten

ten dayes, this was written to the Church of Smyrna, or to all Christians under the figure of that Church which was tribulation prison or bondage and poverty, that is, while Christians are in their former administrations as in bondage, prison, poverty, looking at all they have as nothing, and all former things they were rich in as nothing, and now as bondage to a more excellent enjoyment of God.

This is likewise in the mystery of it, the crosse of Christ, or the fellowship of Christs sufferings, crucifyings, and death, for as Christ crucified all that glorious administration in which he was in the flesh, and it all died to a more glorious life, even the glory of God the father, so every Christian is to take up this crosse, and to bring his highest and choicest administration to this crosse, and to have them all crucified to higher discoveries of God, this is the knowledge of Christ Crucified,

1 Cor. 1.

17, 18, 23

1 Cor. 2. 2

Gal. 6. 14

fied, or selfe-deniall.

Many Christians who are saddened, darkened, in much tribulation as to the administrations they are under, and take them for desertions and withdrawings of God, when as they are the presence of God upon such administrations making them dark and wither and consume, and the bringing in of a richer and fuller glory.

God in heaven or in a place of distance as to our infirmity.

Many Christians in their conceptions of God and prayings or addresses to God consider him as in a local glory, and so change the glory of the incorruptible God into an image made like to corruptible man.

God is infinite and all in all, and whither shall I go (saith the Psalmist) from thy spirit, or whither shall I fly from thy presence, and where is the place of

Isa. 69. 1.

K

his

his rest? And say not in thy
 Rom. 10. heart who shall ascend into hea-
 ven to bring Christ down from
 above? The word is nigh even in
 thy heart, the word (saith the A-
 postle) that we preach, which
 word was Christ the eternall
 Word, which was with God and
 was God: And thus the Lord is
 said to be at hand, the Lord is at
 hand.

Phil. 4.

The spirituall Christian knows
 that all figures of place, as of
 Gods residence, as heaven, and
 all such discoveries of God as
 to place or distance are onely as
 to man and to the infirmities of
 man, and therefore prays not and
 speaks not to God nor of God as to
 Place or distance, but as if he
 were in him and about him, his
 right hand embracing him and
 his left hand under him; and in
 such discovery of God as he hath
 by faith, &c. or any such graces
 and other administrations he wor-
 ships not God, nor considers God
 as that or that discovery, because
 then

then he should worship something for God, which is not God, and as John, fall down at the feet of the Angel or some glorious ministration and worship there.

The carnall and weak Christian worships, praise, &c. and thinks of God as to form, figure, and place, and distance, and discovers of him by graces, gifts, &c.

Whereas God is only to be enjoyed in those as in a glasse darkly, for we have not seen his shape, nor heard his voice.

The Spirituall Sabbath.

THIS *Mystery* of God was held forth first in the Creation in that of the seventh day which God was said to sanctifie, Gen. i. which was no other than the enjoyment of God in the Revelation of himselfe who is perfect

rest and sabbath in his own glory, the six dayes being accordingly a figure of the Christian in bondage or under active and working administrations, as those of the Law and Gospel are as all forms of worship, duties, graces, prayer, Ordinances, &c.

Luke 24.
26.

Joh. 1. 18.

Heb. 4.

This Sabbath was a sign to the people of God in bondage or under the Law, and the Lord Jesus, in his Active and fulfilling Administration while he was in the flesh, was the Antitype of the six dayes, and his entering into glory was that very Sabbath and rest, which was the bosome of the Father from whence he came and where he returned, and this is the scope of that fourth chap. to the Hebrews, and the bosome of the Father is that Sabbath or Rest, there remaineth therefore a rest to the people of God, and he that hath entered into his rest hath ceased from his works as God did from his, that is, the Lord Jesus having fulfilled his days work

as

as to the *law*, entred into his *glory* or *rest*, so *Christ* in that held forth the true *Christian Sabbath*, which was the *father*, as *Philip*, shew us the *Father* and it sufficeth us ; there is fullnesse, rest, sabbath, and sufficiency in the *Father*, or *Revelation* of *God* in the *Christian*.

So as the *Spiritual Christian* in the true *discovery* of *God* his fullnesse lives in an *eternall* every-day sabbath, while some live in little more than the bare sign, or one day in the week,

*The Gospel as in its own glory,
and as in the Scriptures of
the Old and New Testa-
ment.*

THe Gospel is everlasting; for it is the tydings and Revelation of God, in love, grace, or mercy to his, or God manifested in flesh, or making his Tabernacle with men. Rev. 14. 6.

This Gospel which is no other then the *mystery* of *Salvation*, revealed or declared in Spirit to men, is cloathed in severall administrations, as that of the *Old Testament* and the *New*, the *Scriptures* of both being the *Revelation* of heavenly things by earthly or created things, or by naturall forms and expressions, so as the letter is a *parable*, *figure* or *allegory*, by which *spirituall* things are spoken and brought forth amongst men; they are they which *testifie* of *Christ*, *hitherto* I have spoken to you in *Proverbs*, &c. The *Scriptures* or *writings* of the *everlasting Gospel*, are the true *scriptures* as they are the very *Image* and *letter* of the *mystery* of *Salvation* or of *Spirituall* things or the *mind* of *God*, or as they are in that pure and *spirituall Order* and *form* of words to truth its selfe, not as they are meerly in their *grammaticall* construction and *sense* or common reading, which
any

any that *understand* the *Hebrew* or *Greek* may receive, and therefore the *Scriptures* according to *such* or *such* interpretations and consequences of men, are not to be imposed as meer things of *faith* and *fundamentals*, but so far as the *spirit* of *God* reveals them to be that very *truth* and *mind* of *God* in those who receive them, else they are *received* and *acknowledged* for the *Authority*, and reputation of *men*, not of *God*, therefore *Christ* told the *Pharisees* they erred, not knowing the *Scriptures*, and yet they *had* the *Scriptures*, and *read* them, and *understood* them in the *letter*, but not in the *Spirit*.

The Gospel being thus distinguished into the *spirituall* nature of it, and into the *administration* with which it is *cloathed*, nothing is *pure*, *spirituall*, *divine* Gospel, but that which is *light*, *life*, *glory*, *spirit*, or *God* revealed; whatsoever is of meer *letter*, *form*, *Ordinance*, is of the *administration*.


on or Gospel-cloathing and appearance, as to men and as in the flesh, things that are seen are temporall, things that are not seen are eternall.

So as that distinction used concerning Ordinances, when they are called Gospel-Ordinances, Gospel-Commandments in contradistinction to the legall Ordinances is a great mistake and an advancing and Exalting outward things into spirituall, and putting an Image of Christ and divinity upon them, which they will not bear in such an opposition or contradistinction to the Ordinances under the law, for all the Ordinances under the law or of the Old Testament, were Gospel Ordinances, or Ordinances holding forth Christ, and figuring Christ; and so the Ordinances of the New Testament; and are all alike letter, outward, and visible, and of things that perish with using, which was the nature of the Administrations of the Law, and there-


therefore saith the *Apostle* they did all eate the same *spirituall meat*, and they did all drink the same *spirituall drink*, and they drank of that *rock* that followed them and that *rock* was *Christ*; that is, the *Ordinances* of the *Law* or *Old Testament* were as much *spirituall* as those of the *New Testament*, that is, such things as signified *Christ* in the *flesh*, which those of the *New Testament* as *Baptisme*, and the last *Supper*, but he concludes, be not ye *Idolaters* as were some of them, they sate down to eate and drink and rose up to play; that is, they did *Idolize* those outward *admixtures* as their *manna*, *water*, out of the *rock*, and *passeeover* which they eate and drank; and rose up to play, that is lived in the meer refreshments of such *formal participations* and *communion* with meere outward things and *Ordinances*, and were *cheared*, and contented with such created *enjoyments* of *God*; thus they

1 Cor. 10.

3, 4.


 rose up to play after their Idolatry with those Administrations, as many weak Christians now, who having *sate down* to eat and drink in the Administrations of the *New Testament*, as these in the *Old*, rise up to play, go away fed up with created refreshments rather than spirituall manifestations of God.

Assurance of Salvation.


THe pure, spirituall, and glorious assurance of salvation comes from the knowledge of God, or the pure manifestation of the Spirit of God, bearing witness and giving testimony, that we are the children of God; this is pure, spirituall assurance, this is called the white stone with a new name written, which none know but those that have it, this is the unction whereby we know all things, this is that Spirit by which we know things freely.

Rev. 2. 17.

1 Joh. 2. 20.

1 Cor. 2. 12.

ly given to us of God.

So as all Demonstrations of Salvation, which are made to the *soul* by any *rationall perswasive* or *Argumentative* way, and not in the meer evidence of the pure *light* or *spirit* of God, is but *morrall* or *humane* and *traditionall*, and will fail; and all applications of Gospel promises and all Conclusions from the meere letter of Scriptures which are not the pure image or Figure without, answering the very evidence and demonstration of *Spirit* and of God within, is but a *litterail* and *formall* assurance, and will fail.

All counterfeit or resembled testimonies either by Sathan who can transforme himselfe into an Angell of Light, or by the meer perswasion of Nature, or the carnall conscience, whereby Nature doth willingly deceive, and flatter and perswade its selfe, being usually unwilling to *perish*, and beleve its own *destruction*, will fail.

But

But there are many wayes of assurance of Salvation though more dim and faint, besides that more inward and purely spirituall, and that meerly of God, which is enjoyed very rarely, and I know not by whom, excepting those onely to whom the Kingdome of God is revealed in spirit, and God is seen face to face; and first assurance is wrought by the knowledge of God, according to such enjoyment as the soul is under in its Administration to God, as

First, there are these wayes of knowing God,

I. By reason or the meer light of nature, and works of this creation, and here there is a law accusing and excusing (as the Apostle saith) and how God is revealed in this as to salvation in all those Nations where the Gospel is not heard as in its outward letter and Administration, or elsewhere, and how far God may administer Christ in this, as formerly.

ly to *Job* and *Cornelius*, I dare not judge, nor condemn, nor conclude; but sure there is no *Salvation* out of *Christ*; and how farre God may use this light of nature or reason to administer *Christ* in, as he makes use of others more low and visible administrations not so excellent, I know not.

2. There is a knowledge of God by *graces* and *gifts* or fruits of the Spirit, as faith, love, self-deniall, repentance, &c. and by the letter or promises and outward *Ordinances* and *Duties*; and as Gods manifestation is in these, so is the assurance of *salvation* through these, and such assurance is of no *higher* and *clearer* and more *glorious* certainty than God through these doth afford, that is (as the Apostle saith) darkly as in a glass; and as these are shadowed and clouded, so is the assurance, and that is the reason, why so many are cast down, and afflicted as to this thing of assurance,

rance, and pine and consume because the *testimonies* of their Salvation are no brighter nor clearer, then such Administration will admit, and here they are to wait.

The reason why *assurances* of *salvation* are no more *glorious* nor *pure*, is because the *spirituall Church* or *Saints* are in *Babylon*, in the *flesh*, compassed about with the *mystery* of *iniquity*, and of *Antichrist* in our selves, and enjoy not *God* in that *sweet* and *pure vision* as they shall doe, when they return to *Jerusalem*, the new *Jerusalem*, the *City* of the *living God*.

They that speak of the *assurances* in pure *revelation* of *Spirit*, not comprehending all the severall *administrations* and *measures* wherein *God* appears to his, do much mistake, and it will appear from that *knowledge* of *God* which is amon. st men, in all its severall *dispensations*, as here follows...

The

The knowledge of God according to the various dispensations of himselfe.

GOd is known in the light of nature or reason, and works of this creation, the eternall power and God-head being seen by things that doe appear, and man being made after the Image of God, and having a law within him accusing or excusing. Rom. 1.

2. By the meer letter or scriptures, and light of nature or reason, which is a rationall dispensation heightned, from such Images, and appearances of God, as it meets with there or in letter. Rom. 2.

3. By outward Ordinances or signs and Images and things that do appear and thus God is seen still as in the creation or in created things.

4. By the ministry of Angels or a more high and Seraphicall, though

though still creature-ministrations of God.

5. By graces or appearances of the Spirit, as faith, repentance, love, self-deniall, humility, &c. which was the ministration of the first Gospel-times under the Old Testament before Christ came in the flesh, and now in the New Testament, since his coming, and this is said to be as in a glasse.

2 Cor. 3.
18.

6. By Gods own light, even himsele revealed, and this is, that pure, increated, divine, immediate glory, flowing from himsele, or himself, Father (saith Christ glorifie me with thy self, or the glory that I had with thee, and the glory that thou gavest me, I have given them, that they may be one as we are one.

Joh. 17.

Now let us consider, who knows God according to himsele, or his own light, and glory.

None (saith God) can see me and live, so as they that see God doe

doe not live, they doe not live, or that thing called *themselves* doe not live; that which is called a *mans selfe*, is his own reason, his *wisdome*, his *righteousnesse*, his *desires* or *will*, his *imaginations*, his *affections*, his *lusts*; now if these live, God was never yet seen, none can see God and live; for when any see God it shall be no more they that live, but *Christ* or *God* that *liveth* in them, now who is there that hath seen God, that doth not live, in whom nothing of *self* lives. And that we may see how God revealed; will annihilate and bring to nothing all *flesh*, consider the appearances of *Angels*, and *graces* &c. How was *Daniel* smote into *astonishment*? no *spirit* was left in him: how was *Isaiah*? *Wo is me I am undone*, I have seen the Lord: how was *John* when he fell at the *Angels* feet? how have many left the world and worldly contents, relations, and all other creature-comforts,

Gal. 2. 20.

though still creature-ministrations of God.

2 Cor. 3.
18.

5. By *graces* or *appearances* of the *Spirit*, as *faith*, *repentance*, *love*, *self-deniall*, *humility*, &c. which was the *ministration* of the first *Gospel-times* under the *Old Testament* before *Christ* came in the *flesh*, and now in the *New Testament*, since his *coming*, and this is said to be as in a *glasse*.

Joh. 17.

6. By *Gods own light*, even *himselfe* revealed, and this is, that *pure*, *increated*, *divine*, *immediate* glory, *flowing* from *himselfe*, or *himself*, *Father* (*saith* *Christ* *glorifieme* *with thy self*, or *the glory that I had with thee*, and *the glory that thou gavest me*, *I have given them*, that they may *be one as we are one*.

Now let us consider, who knows God according to *himselfe*, or his own *light*, and *glory*.

None (*saith God*) can see me
and live, so as they that see God
doe

doe not live, they doe not *live*,
 or that thing called *themselves* do
 not *live*; that which is called a
mans selfe, is his own *reason*,
 his *wisdom*, his *righteousnesse*,
 his *desires* or *will*, his *imagina-*
tions, his *affections*, his *lusts*;
 now if these *live*, God was never
 yet seen, none can see God and
live; for when any see God it
 shall be no more they that *live*,
 but *Christ* or *God* that *liveth* in Gal. 2. 20.
 them, now who is there that hath
 seen God, that doth not *live*, in
 whom nothing of *self* *lives*. And
 that we may see how *God* *revea-*
led; will *annihilate* and bring to
 nothing all *flesh*, consider the ap-
 pearances of *Angels*, and *graces*
 &c. How was *Daniel* smote in-
 to *astonishment*? no *spirit* was
 left in him: how was *Isaiah*?
Wo is me I am undone, I have
 seen the *Lord*: how was *John*
 when he fell at the *Angels* feet?
 how have many left the world
 and worldly contents, relations,
 and all other creature-comforts,

as many *Anchorites* and *contemplative souls*, who are carried no higher then by *Angel discoveries*!

Oh ! how doth the pure appearance of God poure shame upon all *flesh* and *fleshy glory*, and *excellency*, upon all the *visions* and *dreams* that man hath had of God, either by pure *reason*, his *image*, or by *creature-imagery* or outward *administration* and notion by *letter*, or by *graces* &c. for

1 Cor. 13. *when that which is perfect is come, that which is in part shall be done away* : The day of the Lord will

Isa. 2. *be upon all our Cedars and Oaks, and pleasant pictures, and Idols of gold and silver, even our richest and most spirituall Idolatry, and judgement shall be upon all the merchandise of Babylon, the pearls and pretious stones, the Cinamon and odours and frankincense upon all deceiveablenesse of unrighteousnesse and all false worship, &c.*

A further discovery of the mystery of Salvation in the Gospel-administration, and its own glory.

THE Gospel-administration wherein the mystery of Salvation is first discovered, is in the Scriptures of the New Testament held forth in these following particulars.

1. In *repentance*, which they say is a sorrow for sin wrought by the Spirit of God and the Law, flowing from Christ who gives repentance to Israel, and the Spirit of Grace which mourns over him, &c. and is that godly sorrow for sin the new-man grieving over the old.

Act. 5. 31.

Zac. 12. 10

2 Cor. 7.

10, 11.

2. In *faith*, which they say is an act of the regenerate soul upon Christ, resting and believing in him for justification and righteousness or as some say, a

Rom. 3. 28.

Rom. 1. 17.

grace

grace from Christ or righteousness.

3. In *conversion* or *calling*,
 1 Thel. 1. 7. which is the *work* of the *spirit*
 2 Tim. 1. 9 of *God turning*, or *sanctifying*
 Psal. 19. 7. or *persuading* the *soul* of the
Christian from his *sinfull*, and
unregenerate estate, to *God* in
Christ.

4. In *justification* which is
 Rom. 5. 9 Gods *pardon*ing the *sins* of a *be-*
 Rom. 4. 2 5 *leeve*r, or not *imputing* *sins* unto
 Rom. 8. 33. *him*, and *imputing* the *righteous-*
 Rom. 5. 1. *ness* of *Christ* unto *him*, where-
 by he *stands justified* and *forgi-*
ven, and *righteous* in the *sight* of
God freely; and of *Gods grace*
through faith instrumentally,
 which as the *hand* receives *Christ*,
 as some say; without *faith* as
 others say. Thus the *scriptures* in
 the *letter* hold forth the *first re-*
velation of the *mystery* of *God*
 in such words and expressions as
 these and such as these are; as
prayer, good works, duties, ordi-
 nances, which are very *suitable*
 and *proportionable* to the *first*
 ap-

appearance of God in us or the mystery of salvation, working in its infancy and first creation in the Christian, and thus the infirmity of Christians is fitted with a manifestation of the mystery in words and forms, and all the Christian Churches of the world generally draw out all their Systemes and models of divinity into articles of faith, and and Confessions of faith, according to this very letter of Scriptures, which is no other but a revelation of the mystery of Salvation as to mans infirmity, and say some, they call it their fundamentals and the highest attainment of Christianity.

Others say the mystery of salvation is no other than Immanuel or God with us or God in flesh, not onely in that man Christ but in the whole Christ, Christ being no more but an annointed one, and that annointed one is our nature or weaknesse annointed with the Spirit, even God himselfe

selfe who is strength; and this mystery of great and exceeding glory is revealed in *pieces and parts* and after the *manner of men*, according to the *infirmity of our flesh*, within the *Christian in graces, &c.* and in the *Scriptures or expressions and forms* without the *Christian*.

The SEEKERS their Attainment.

*With a Discovery of a more
Spirituall Way.*

They finde that the former *Christians* of the *first* or of the *Apostles times*, according to *Institutions* then, and the *administration of Ordinances* then, were more *visibly* and *spiritually* endowed with *power* from on *high*, or with *gifts of the Spirit*, and so were able to make *cleere* and

and evident demonstrations of God amongst them; as in the Churches of all the Christians then, in Corinth, Ephesus, &c. And that all who administred in any outward Office, as to spiritual things, were visibly gifted; there was then an Apostle, Evangelist, Prophet, Pastor, Teacher, Gifts of Healing, Gifts of Miracles, of Tongues, &c. And all was administred in the anointing or unction of Spirit, clearly, certainly, infallibly: they ministred as the Oracles of God. But now in this time of the Apostacie of the Churches, they finde no such gifts, and so dare not meddle with any outward ministrations, dare not preach, baptize, or teach, &c. or have any Church-fellowship, because they finde no attainment yet in any Churches or Church-ways, or administration of Ordinances, according to the first pattern in the New Testament, they finde nothing but the outward Ceremony

1 Cor. 12.

Ephes. 4.

1 Cor. 13.



mony of all *Administrations*; as of bare water in *Baptisme*, of bare *Imposition of hands* in *Ordination*, of bare *Election* of *Officers*, as *Pastors*, *Teachers*, &c. of bare *Church-censures*, without the visible power of gifts of *Spirit* which were before.

Therefore they wait in this time of the *Apostacie* of the *Christian Churches*, as the *Jews* did in the time of their *Apostacy*, and as the *Apostles* and *Disciples* at *Jerusalem*, till they were endued with power from on high, finding no practise for *Worship*, but according to the first pattern.

They wait onely in *Prayer* and *Conference*, pretending to no certaine *determination* of things, nor any infallible consequences or interpretations of *Scriptures*.

They wait for a *restoration* of all things, and a setting up all *Gospel-Officers*, *Churches*, *Ordinances*,

ordinances, according to the pattern
in the New Testament,

They wait for an *Apostle* or
Angel, that is, some with a *visi-
ble* glory and power able in the
Spirit, to give visible demonstra-
tion of their sending, as to the
world: and thus they interpret
those places of the *Revelation*,

Revel. 14.
Exod. 18.1.

This is the highest of their
attainments, not to be

But some speak of a further
discovery, and more spiritual
than this of the *Sabbath*,
as this *hath* been of *seven* medi-
vols. That there is no warrant
from *Scriptures* to expect any
restoring of *Offices* or *Ordinances*
according to the first pattern in
Scripture. That the first pattern in *Scripture*
of *Offices* and *Ordinances*,
was but a more purely legal *dis-
proportion*, or a discovery of the
Calvary from *Christ* after
the *flesh*, than after the *Spirit*
and a discovery as to the weak-
ness both of *Jews* and *Gentiles*
L than,

then, respectively to *visible Administrations*, and gifts of *Spirit*.

3. That the *Administrations* and *gifts* then, were but a *ministration* in part, and darkly, as in a glasse, and of things that should *vanish away*.

1 Cor. 13.
10, 11, 12,
13.

4. That *God* never set up any *Administration* or *Office* but for a time and season, and used it as a *temporary dispensation*; as the *Tabernacle*, *Temple*, *Law*, *Priesthood*, &c. and then left them never to be *restored*. So the first *Gospel-administration* by *Ordinances*, *gifts*, &c.

5. That to wait in any such way of *Seeking* or expectation, is *Antichristian*, because there is no *Scriptures* to warrant any such restoration, or expectation of such *administrations*: and that all such waiting is that *desert*, *wildernesse-condition* prophesied on by *Christ*; that is, *waste* and *barren* as to *spirituall things*: If they say, *Behold, he*

is in the desert, go not forth: Matth. 24.

And that it is that condition prophesied on to be in the *secret chambers*, or *single fellowships* that are in such expectations; a *chamber* signifying an *upper room*, or a room above others; so this *state of Seeking* is thought by those of that *Way*, to be an *upper room*, or higher *administration*, as to *Presbytery*, *Independency*, *Baptism*, &c. and that *Lo, Christ is here*, or the gathering into that *Way*, and saying it is *his*, to wait in.

6. That the *truth* is, *Christ* is in all *his* in *spirit* and *truth*, and as the *eternall seed*; and his *fulnesse* is already in the *Saints*, or all true *Christians*; and that all *growth*, *improvement*, or *reformation* that is to be, is onely the *revelation* or *appearance* of this; *when he shall appear*, &c. or to be *revealed* in the *brightnesse* of his *coming*, in the *day* of the *Lord Jesus*; and that he is in us that true *life*, *salvation*,

Col. 1. 26.

Eph. 3. 18, 19.

Col. 3. 4.

1 Joh. 3. 2.

2 Thess. 2.

8, 9.

Heb. 2. 8.

Rom. 10.
6, 7, 8, &c

Col. 1. 26

Psal. 36.

glory; onely we see him but in part: and that all conceptions of God or Christ, as to distance of coming, &c. administrations, ordinances, gifts, are but to expect Christ in a fleshly way or appearance, not as he is in us, our life, fulnesse, hope of glory, &c. And this next appearance of his shall be in his own light, spirit, and glory, in himselfe and his. And tis is that Reformation to be expected; this is the last administration of himselfe by himselfe in his: In his light wee shall see light.

And the Saints or true Christians shall not onely see God thus in himself, face to face, as they are seen; but the world shall see him in a way of conviction and spirituall judgment upon themselves; even him that sits upon the throne.

And all that pure administration of Ordinances and Gifts which was and is expected by these, is but a middle or interdispensa-

penſation betwixt God and his ;
wherein God is ſeen as in a
glaffe, not as hee is in his own
glory, which is himſelfe, which
is the laſt and moſt ſpirituall diſ-
covery.

1 Cor. 13.
12, 13.

*The Grounds both
againſt Liberty of
Conſcience and
for it, clearly ſta-
ted, for all to judge.*

*Againſt Liberty of Conſci-
ence theſe are the ſtrongest
Grounds, and all the
Grounds generally
known.*

I. **T**He Magiſtrate is the kee-
per of both the Tables of *Cuſtos utri-*
the Law: and as he may puniſh *uſque Ta-*
any evil committed againſt the *bula.*

L 3 ſecond

Exod. 20.

second Table, or the society of man; so he may punish any Idolatry committed against God, or the Worship of God, in the first Table.

2. The Magistrates under the *Old Testament* reformed; *Moses* and *Joshua*, the Kings and Princes of *Judah* and *Israel*, *Nehemiah*, &c. so the Magistrates *now*.

Rom. 13.

3. The Magistrate is the *minister of God for good*, and a *terror to evil works*, and *bears not the sword in vain*; therefore may punish *Heretic* and *Schism*, because *evil*.

4. The Magistrates are *prophesied on to be assistants to the Church of God*: *Kings shall be thy fathers*, and *Queens thy nursing mothers*; and therefore may punish all such as are enemies to it, as all *Hereticks* and *Schismatics* are.

Acts 5. 1.

5. *Peter smote Ananias* and his wife *Saphira* with death, which was a *temporall punishment*.

ment, for their *sin of Hypocrisie*:
so may the Magistrate put forth a
temporall punishment for a *spirituall*
offence.

6. Paul wished that they *Gal. 5. 12.*
were cut off which troubled them:
therefore Magistrates may cut off
Hereticks, because they are trou-
blers of the Church.

7. The Church of *Thyatira* *Rev. 2. 20.*
was reprov'd for suffering *Jeze-*
bell to teach, and to seduce:
therefore Magistrates are not to
suffer *false Prophets* or *Seducers*
to be.

8. The father and mother of *Zeck. 12.*
him that is a *false Prophet*, shall
thrust him thorow, and say, *Thou*
shalt not live; for thou speakest
lies in the Name of the Lord.
This was a *Prophecie* as to Ma-
gistrates punishment for *Here-*
sie.

9. If Magistrates shall not
punish for *Herese*, *Errours* and
Schism, there will bee nothing
but *Confusion*, and no settle-
ment nor establishment of any

Peace, Order, or Truth in the Church.

10. It appears from the practice of all Christian States generally, who punish all such as conform not; from all Councils and Synods, who still hold this power to be in the Magistrate, of reforming and punishing Heresie and Schisme.

The Grounds for Liberty of Conscience which are strongest, and are all commonly known.

1. *Moses was a keeper of both Tables onely as he was a Type of Christ, and so called the* Jon. 1. 17. *Mediatour of the Old Testament, and Worship of God then: but so is not the Magistrate now, the Office of Moses being fulfilled in Jesus Christ, and ending in him, even in that Person* Act. 3. 22.

in whom all the Types were fulfilled. Luke 9, 0. 35.

2. The Magistrates of the Old Testament, as Moses, Joshua, the Kings of Judah and Israel, Nehemiah, &c. were in a peculiar and special way of Magistracy as to that Church-Polity of the Jews, and had a special, and peculiar, and infallibly directive power of Priesthood with Urim and Thummim, and Prophets anointed of God to assist, and direct, and instruct them in the Law, or Reformation of the Church at such times as they reformed. And the Law of the Old Testament lay more plainly and clearly in the letter, 2 Cor. 3. 6, 5, 7, 13. not so much in spirit as the letter of the New Testament: And therefore the Magistracy now having no such special reference to a Church-Polity, nor any such Ministry infallibly directive joyned to them, cannot proceede to to reform, nor compell, nor punish.

L 5 3. The

3. The Magistrates under the *New Testament* are Ministers as *Rom. 13. 4.* to good and evil, not as to *Truth* and *Herésie* : and this good and evil is such good and evil as falls under the Law of their cognizance, that is, the Law of *Nature*, by which they make Laws, and judge the breach of them : which Law of *Nature* or right Reason, is the Law or principle for administration of Justice and Righteousnesse in all Societies of Men and Nations. And thus the Magistrate bears not the sword in vain. But this is not as to *Herésie* and *Schism*, of which the higher Law is judge, viz. the Law of the Spirit of life which is in Jesus Christ, not the Law of *Nature* or this *Creation*.

4. In that Prophecy Kings shall be thy fathers, and Queens thy nursing mothers, is not in its own Scripture, or any other, interpreted to bee any other thing then the indulgency and favour of States and Kingdoms.
to

to the people of God; which is far from bearing witness to any destructiveness or persecution of them.

5. That Peter smote *Ananias* and his wife *Sapphira* with death for lying, is onely a witness of Gods power and holiness put forth in an act of *Miracle* upon the sin of Hypocrisie, for convincing unbelievers, and confirming believers, and is no way exemplary to any Magistrate, being a power by *miracle*, or by an extraordinary act; and *Magistracy* in its administration is ordinary: and it was in an *Apostle*, not a *Magistrate*; by a *spiritual*, not a carnall weapon.

6. *Pauls* wishing that such were cut off that troubled them, holds forth no other cutting off then by *Church-censure* or *Excommunication*; which was a visible dividing them from that visibly spiritual body the Church, called a delivering up to *Sathan*, &c.

7. The

Rev. 2. 28. 7. The Church of *Thyatira* was reprov'd for suffering *Jezabel* to teach and to seduce: but this is not the *Magistracy* of *Thyatira* which was to forbid her teaching by punishment; but the *Angel* or *Ministry* of that Church, as all agree, who was rebuked because they or he put not forth that spirituall power they had of *Admonition*, *Rejection*, *Excommunication*.

Zech. 14.
1, 2, 3.

8. The father and mother of him that begat the false Prophet, and was to thrust him thorow that prophesied lyes in the name of the Lord, was a *Prophecie* respectively to the Law of the *Jews* which was amongst them against false Prophets, and had a true Priesthood, and infallible Prophets, with a speciall Law to try them by, and condemn them. And more spirituallly was this: By the false Prophet, is meant the spirit of *Antichrist*: by the father and mother that begat him, they who made him a Prophet,

phet, or *begat*. and *cried him up* into the *reputation* of a *Prophet*: and then *thrusting him thorow* for the *lyes* he prophesied, is their *spirituall smiting* that *Antichristian* working with the *Sword of the Spirit*, through some, new *enlightnings* from God received, or *brightnesse* of Christs *glory*, which shall *slay and kill* all *appearances* and *deceiveablenesse* of the *man of sin* or *false Prophet*, and not suffer him to live.

9. That there will be no *settlement* of *Peace*, *Order*, or *Truth* in the Church if the *Magistrates* do not punish for *Heresie*, is upon mistaken and false grounds, supposing three things which are not. First, that the *Church-politic* of the *Jews* by *Magistrate* and *Priesthood*, is to be used by *Christians*; which is not, it being fulfilled in *Christ* the *true King* and *Priest*; and *Christians* having no such *infallible Priesthood* to joyn to *Magistracy*.

stracy. Secondly, that *Civill* power can establish any thing of an higher glory, law and principle then it selfe ; as all spirituall truths and discoveries of Jesus Christ are. Thirdly, the mistake of true spirituall settlement, peace, order, and truth, which receive all their being, propagation, and establishment from the Spirit of God, and the Scriptures, and such spirituall Laws as God hath revealed for ordering the outward man of the Christian by, respectively to the Society or fellowship of other Christians, called *Church-censures*, &c. Christians being under a two-fold Politie ; that of the Kingdom of Christ, as Christians ; that of the Kingdom of this world, as men, or such as are subject to the Laws of civil Government: And likewise supposing all peace and order to be grounded upon Uniformity, not upon Unity of spirit ; and preservation of the civill Peace of the State.

Ephes. 4. 3

10. 1945

10. That *States* and *Kingdoms* do to this day *practise* punishing *Heresie* by the power of *Magistrates*, and that *Councils* and *Synods* do allow it; all such *practise* of what *States* soever in this kinde, doth shew onely what they *do*, not what they *ought* to *do*. And the kingdoms of the world are *prophecied* Rev. 17: 17. on to give their Kingdoms and strength from *themselves* to the *false Church*. And for *Councils* and *Synods*, they are such as have erred in *other* things, and why not in *this*? It being their great *Interest* to establish themselves, &c. by the *Magistrates* power:

Whatsoever is not of faith is sin: So as all who are compelled in things of *Worship* to do any thing of which they are not *perswaded*, do sin. Rom. 14: 23.

Gospel-sinnes, or sins against an *higher law* or *light* then that of *Nature* and *Reason* (which is the onely spheare for Civil Go-

Government to move in) is to be judged and punished by a *law* and *light* proportionable, and more *spirituall* then any power of *Magistracy*; as the Spirit of God going out in Gospel-Judgement, *Admonition*, *Rejection*, *Excommunication*, &c.

The danger and hazard of *Persecution* of the *members* of Christ, which is a sin bringing much judgement, because judged and punished by such a *light* and *law*, viz. by *Synods* and *Councils* of men who are not infallible in their *decrees* and *judgements* of *truth* and *heresie*.

By *force* and *compulsion*, men who are *weak* in the *faith* are made *hypocrites*, in their outward man conforming to the *Laws* of men in *fear* and *bondage*.

All such power of *compulsion* in *States* and *Kingdoms* principled with any *light* and *Liberty*, except *Spain*, *France*, &c. shall destroy

destroy the true Interests of all such States and Kingdoms oppressing all Societies and fellowships of men, as to spirituall things, though never so peaceably affected, as men and subjects.

A Mystery

OR,

The Christian following the appearances of God throu all created things.

That which is the pure spirituall, comprehensive principle of a Christian, is this:

That all outward administrations, whether as to Religion, or to naturall, civill and morall things, are onely the visible appearances of God, as to the world, or in this creation; or the clothing of God, being such forms:

Rev. 1. 13.

Heb. 12.
26, 27.

forms and dispensations as God puts on amongst men, to appear to them in: this is the garment the Sonne of God was clothed with down to the feet, or to his lowest appearance. And God doth not fix himselfe upon any one form or outward dispensation, but at his own will and pleasure comes forth in such and such an administration, and goes out of it, and leaves it, and takes up another. And this is clear in all Gods proceedings with the world, both in the Jewish Church and State, and Christians now. And when God is gone out, and hath left such or such an administration, of what kinde soever it is, be it religious, morall, or civill; such an administration is a desolate house, a temple whose vail is rent, a sun whose light is darkened; and to worship it then, is to worship an Idol, an Image, a form, without God, or any manifestation of God in it, save to him, who (as

Paul

Paul saith) *knows an Idoll to be* 1 Cor. 8.4.
nothing.

The pure, spirituall, compre-
hensive Christian, is one who
grows up with God from *admi-
nistrat[i]on to administrat[i]on*, and
so walks with God in all his re-
moves and spirituall increasings
and flowings; and such are weak
and in the flesh who tarry behind,
worshipping that form or *admi-
nistrat[i]on* out of which God is
departed.

Phil. 3. 14.

2 Col. 3.

18.

A Postscript to Master

G A T A K E R,

*Authour of a Book
called Shadows with-
out Substance, writ
against me.*

S I R,

THe Reasons why I did not
answer you, were these: I
mean

mean your last Book, called
Shadows without Substance,
&c.

I found that *Replies* and *Re-
joynders* did exceedingly con-
found and perplex the plainnesse,
and simplicity, and glory of
Truth, and had much of *selfe*,
and *passion*, and *recrimination*;
which I am confident the Lord
will shew you in much of what
you have writ: For I am affu-
red that God will reveal and
convince you powerfully and
mightily in many passages which
your *selfe* writ, and not the *Spi-
rit* of God. Lay your hand upon
your heart, and consider sadly,
if the *advantage* of the *times*,
the *glory* of *reputation*, the *pas-
sion* of *man* in you, and the *mul-
titude* of *yeers*, and *fame* of *lear-
ning* (not willing to be *convin-
ced* by *days* or *months*) did
not write most of your last
Book.

What you wrote in the *sin-
cerity* of *Spirit*, and in that mea-
sure

sure of Truth you received, I rejoyce in; and what you wrote in the artifice of your parts, your wit, and your other humane advantages, or devices of flesh and blood, whereby you laid on colours to make your own Arguments fair and comely to a man judging no higher than Reason, or in your own measure of Truth, and whereby you laid on your darker and more shadowy stuff upon me your adversary, rendering me to the Reader, both in your Title-page, and thorowout your Book, as one that denied the Apostles Doctrine, and Christ's because I denied your conclusions and deductions to be that very Doctrine, and the minde of those very Scriptures of Christ and the Apostles. This, I say, must passe under the fiery triall, and you must suffer losse, so as by fier.

Surely, to deny what Master Gataker, or some Synods of men say, is not to deny what Christ

Christ and the Apostles say, unlesse the Spirit or God reveal in them one and the same Truth, and that they all speak by one and the same Spirit, in one and the same language.

Nor did I see that you in all your *Writings* had done any thing against the *truth* declared by *me* ; but had onely defended your *selfe*, and your own *measure of truth*, with *rejection* and *reproaches of mine* ; and all this in the *form* onely of *argumentation* and *confutation*, not in the *power* : so as I did rest without *replying*, knowing that the *substance* of what *truth* I had *writ* was as I had received then ; and would *abide*, because he who is the *pattern* of all *truth*, *Jesus Christ*, *abides the same*, *yesterday, and to day, and for ever*. And for any *expressions* of mine, or *forms of words* which may make *truth* appear to some not *one and the same* ; I onely can as yet *speak truth* in the *language*

guage given me : when I can
speak more *tongues*, or the *lan-*
guages of severall *Christians*,
of which the *gifts* of *tongues*
were a signe, then *I* and *you* shall
be better understood by our
selves and *others*.

Sir, I have spoken one particu-
lar more *clearly*, which you and
some others spake on in my *Book*.
And thus I take my leave of *you*,
desiring to *love* any *appearance*
of God in *you*, and to forgive
any *infirmities* in *you*, which are
of *man*; as I desire *my self* to be
loved or *forgiven* of *others*.

And truly I do not *expound*
that of *contending earnestly* for
the *Truth* to be in *reproaches*
and *passions*, in *Replies* and *Re-*
joynders, and many *Books*; but in
Spirit, and *spirituall affection*,
and pure *manifestation* of the same
Truth.

SIR,

Your friend,

JOHN SALTMARSH.

A

A pretended Heresie.

In a Book
called *Hell*
broke loose.
Page 84.

THat which is pretended, or at least *believed* by some to be Heresie in my *Book of Grace*, is this ; which I desire to explaine more fully, that it may appeare more clearly to be *Truth* :

That *Christ* hath *believed* perfectly, repented perfectly, mortified sin perfectly for us.

First, That *Christ* hath done all for us, is *truth* : he hath fulfilled all righteousness, both that righteousness which is of the Law, and that which is of the Gospel, in *grace* &c. And upon this account he is made *our* righteousness, &c.

Secondly, Faith, Repentance, mortification, were all in *Christ* originally, primarily, as in their nature, their fountain, their root or seed ; and therefore he is said to give repentance to *Israel* ; and he

he is the author and finisher of our faith; and it is called the faith of the Son of God; and of his fulnesse have all we received, and grace for grace; for every grace in him, a grace in us.

And to say Christ hath done all these for us, first in himselfe and then in us through himselfe, I hope is such an Heresie as we all believe. It may be, my want of clearer exolnation, made it be taken for Heresie; which I hope will now be judged more candidly to be a Truth.

Nor can this (That Christ hath all graces and perfection in himselfe) prove that we stand in need of none in us, no Faith nor Repentance in us, nor mortification of sin in us, no more then Pauls Doctrine of Grace and Faith, and the Christian to be under Grace, destroy the Law, or make void Faith, or cause men to sinne that Grace may abound.

I never yet denied the Graces

M

and

and *Fruits* of the *Spirit* of God, which appear in *Faith*, *Repentance*, *new Obedience*, *Mortification of sin*, as may be seen in all *things* I have writ. It may be I may speak *Truth* in such a *notion* or *conception*, or *measure* of *light* as I have received it in, and not in *another*s. The *Christian*, as the *English* or *French*, can onely speak in his *own Tongue* or *Language*, till the *Lord* be *one*, and his *Name* *one* amongst us: and in the mean time; let us judge *Heresie* by the *Truth* in *Scripture*, and in the *Spirit*; not as it seems to us so, or appears so, perhaps not for want of *true light* in what is writ, but *more light* to what is already writ, to make it *more* clearly appear *true Light*.

TO M^r. KNOLLS,

The Authour of a Book
called The shining of
a flaming fire, &c.

writ against me,
as to the point
of Baptism.

Dear Brother,

I Have been long silent;
not because what you
writ had prevailed in me to
believe the Ordinance of
Baptism by water, so pra-
ctised, of that necessity, or of
that pure and Apostolike pra-
ctise in these times, since the
outward Court given to the
Gentiles, hath beene troden
down and the gifts of Spi-
rit, which was the glory

M 2

and

Heb. 8.

and life of those visible administrations then, now taken away. But I was not very hasty, because I know it is not man that teacheth Truth, but God; Ye shall be all taught of God. There are three things I propound to ye, with many other.

Matth. 23.

1. That all that baptize now by the power of teaching, (Go teach and baptize) do teach in the same gift the disciples that baptized formerly did teach; that is, as the oracles of God, in the pure manifestation of the Spirit of God, else that Command, Go teach and baptize, belongs not to disciples of lesse pure, lesse certain, and lesse infallible teaching, as all disciples now in mysticall Babylon, or the flesh

flesh, are ; but to disciples of the first anointing, or first fruits of the Spirit, such as the Apostles were, and such as Philip, and Ananias, and the brethren with Peter, &c.

2. That the Baptism of water is ^{not} Christs Baptism, or his administration ; but it is Johns and his Ministry : I come baptizing with water but he shall baptize ye with the holy Ghost : And therefore Christ never gave it to his disciples in their first Commission to preach to the Jews, nor baptized he any himselfe, Matth. 10. that can be found, nor doth it appear that this in Matth. 28 is meant of baptizing by water, but by the Spirit, or baptism of gifts, which Christ baptized with in their administration, saying, Lo, I

Ex. *am with you, or in you, &c.*

3. That the disciples of Christ baptized onely by water, as in *Johns Ministry*, though into Christ, as all *legall administrations* were, viz. to Christ; and did it partly in honour to *Johns Ministry*, (for, a greater prophet than *John* hath not risen) and to the *beleevers weaknesse*; as in that, *To the weak, I was weak*:
 1 Cor. I. *To them under the Law, as under the Law, &c.* yet, saith he, *I was not sent to baptize*: It was no part of his *Commission*, but of this *spirituall liberty*; and to *edification* of the *weak*: for he *circumcised*.

And there is another thing which hath caused much mistake and confidence.

dence in this point of *Baptism* by water, and that is, The not distinguishing the doctrine of *Baptisms*, but interpreting the words of *Baptism* uiled in the *Epistles*, which appear to be words of *mystery*, and spirituall *immersion*, as to the mysteries of God, and of being made by one *Spirit* one with *Christ*, one in his death, buried with him by *Baptism*, &c. to bee of a meer *literall*, *elementary* signification, and to be meant of *water* onely, and from this, pressing it as necessary; &c.

Rom 6.
Col. 2.

And further, there is no little mistake of that in the *Hebrews*, where the doctrine of *Baptisms* is reckoned amongst the first principles,

Heb. 6.

ples of the doctrine of Christ; whereas those first principles are reckoned in the Hebrews, not as if all of them were things to be for ever the principles of every Christian, but of the doctrine of Christ in some of those things, as to that age; those things being first brought forth in that ministration of Christ then: for it it were otherwise, and all they of necessity as the first principles, then where is the other Baptism of gifts there mentioned in the Word? For the word is Baptisms, not Baptism. And further, the Apostle rather calls Christians up higher, more into Spirit: Wherefore leaving, saith he, the doctrine of Christ, let us go on

Βαπτισ-
μῶν δίδου-
χῆς.

Heb. 6. 1.

to perfection, or, to that which is perfect; which is Christ himselfe. As if he should say, Let us be no more weak Christians, but such as seek higher and more excellent things.

I refer you to the *Doctrine of baptisms* herein my book, where I have not controversially written, but in meeknesse, and plain distinction of things.

Nor am I against Baptism by water, if administered according to the measure of light ye are under, and not in an *Apostolical* necessity and pressure, and as a dividing Ordinance to the unity of the Spirit of God in Christians.

Dear, Sir, I love and tender those true appearances of
God

God that are in *you*, and re-
joyce with you in beholding
that *glory* by which we are
all *changed from glory to glory*,
&c. and am

Your Friend
and Brother
in the Lord,

JOHN SALTMARSH.

FINIS.

Quoth Debutty. 7. 11. 12

e-
ng
re
ry,

H.

Remember that as thou art man,
Soe must thou dye, None know it can
Nothing more sure, the time is sure
Thou shalt repent, but not secure.

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